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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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Christianity and "Heathen" Religions

FROM the standpoint of the Theosophist there are two great problems before the Christian churches, the solution of either or both of which will mean a great spiritual advance for the world; and will mean, moreover, a notable approach of Christendom to what the founder of Christianity intended it to be. These two problems are, first, the relation of the various divisions of Christendom among themselves, with the resolution of discords into harmony; and, secondly, the establishment of a right relation between Christianity and what are called the "heathen" religions. We shall try to consider these two problems in their order.

Regarding the relations of the divisions of Christendom among themselves, three noteworthy events have to be recorded. The first and earliest of these is the contest between Spain and the Vatican. The second is the change of the Coronation Oath of the Kings and Queens of England. The third is the great World Missionary Conference held in Edinburgh in the summer. In each of these events, a fundamental Theosophical principle is involved, and it is well worth our while, as students and lovers of the Theosophical spirit, to consider how far the problems involved are being solved in a Theosophical way, in harmony with those principles of toleration and unity which we believe to be the fundamental realities of life.

The struggle between Spain and the Vatican is a part, and a most important part, of the great contest which is being fought out in the Latin Catholic countries between the Vatican and the civil government. One may say that the first act in the drama was laid in Italy, immediately after the establishment of "United Italy" as a modern nation. The great difficulty in this establishment was the Papacy, and in particular, the claim of the Bishop of Rome to be, not only a temporal sovereign, but

even a "King of Kings," a claim conceived by Gregory VII and made effective by Innocent III. In the autumn of 1870 the armies of United Italy entered Rome, dispersing the Vatican Council, which had just decreed Papal infallibility, and stripping the Bishops of Rome of all territory except the grounds of the Vatican, the Lateran and certain other small estates. Thereafter the Popes ceased to be in any real sense temporal sovereigns.

But the Vatican has maintained toward the civil power of Italy an attitude of unforgiving rancor. On the one hand, the Popes, while making a world-wide grievance of their loss of territory, have absolutely refused to accept the funds set at their disposal by the Italian government in compensation; and these funds have now accumulated to the extent of more than twenty-five million dollars. And, on the other, the Popes have "boycotted" the Kings of Italy with the same unforgiving rancor, so that even the other day the enlightened Catholics of Perugia were reprimanded and punished by the Pope for expressing their loyal regard for their Sovereign, the King of Italy. Thus in Italy the Vatican practically countenances the spirit of rebellion, for non-recognition of the lawful sovereign is rebellion. A further grievance in Italy is the regulation of the religious orders by the civil power. In 1873 the religious corporations were declared to be no longer legally competent to hold land, and the possessions they formerly had reverted to the State, or to the local governments, or to the parishes. The religious orders were brought under the civil law.

In France, the contest between the Vatican and the civil power is so recent that it is in all our memories. It was fully commented on at the time in these Notes and Comments. The immediate conflict had two causes: first, the unceasing campaign carried on by many French Catholics and members of religious orders against the government of the Republic, which they denounced as "a government of Jews and Freemasons," and therefore no true government at all. And this although it again and again received the hearty endorsement of the great majority of Frenchmen, particularly in regard to its attitude toward the Vatican. The fomenting of the spirit of rebellion by the adherents in France of the Vatican was thus the first cause of strife; the dogged obstinacy of the Vatican in the discussions concerning the Concordat was the other. The proposal of the French government would have left the Roman Catholic Church in France in possession of ample revenues from the State; but, just as in Italy, the Vatican preferred the grievance to the revenues, and many of the priests were, in consequence of the obstinacy of their masters at Rome, brought to the verge of starvation. So the Roman Catholic Church in France was disestablished and disendowed, and the teaching religious orders were expelled, in reality for fomenting the spirit of rebellion against the civil government.

In Spain the question is much the same. The civil government has, for the present, attempted to do two things: first, to bring the religious corporations within the civil law; and, secondly, to secure to other religious bodies besides the Roman Catholics a greater freedom of public worship. In the negotiations with the Vatican, the Spanish premier, Senor Canalejas, has shown himself reasonable, urbane, and tolerant of that peculiar intolerance at the Vatican which makes it so difficult to negotiate with. He has, indeed, shown a wiser moderation than did the successive premiers of France, who handled this question during the fight over the French Concordat. And once again he has been met with dogged obstinacy which refuses the least concession, and at the same time with what we have already commented on in the case of Italy and France, a practical fomenting of the spirit of rebellion; though up to the present in Spain it has taken the form of a contest against the prime minister rather than against the government.

For those who have been born in countries accustomed to a liberal form of government, it would be wholly superfluous to argue that the ecclesiastical authorities of every religious body must be subject to the civil power, since they are citizens, and therefore subject to the laws and government of their country, precisely like any other citizens. Yet, as we have seen, not only in Italy, but also in France and Spain, the Roman Catholic authorities put themselves in a position of independence of the civil government of the country, and even go further, and assume an attitude of open hostility. It is not too much to say that in no liberal and enlightened country could this attitude be tolerated for a moment.

The excuse which the Vatican makes to itself is, doubtless, that it has some kind of commission from the Founder of Christianity, which sets it above the law, and gives the See of Peter the right, nay, even the duty, to dictate to the civil government, to hold the attitude of a King of Kings. Something very like this has been said in recent documents emanating from the Vatican, which practically repeat the declarations of Hildebrand and Innocent the Third. Now the noteworthy thing is that, not only was no such commission ever given by Jesus to his disciples, but it is even in flat contradiction to the principles which he explicitly declared. When asked whether it was lawful to pay tribute to Tiberius, he replied: "Render to Cesar the things which are Cesar's, and to God the things which are God's." Lest we might be in doubt as to the precise scope of this reply, we have further the detailed application of it by Saint Paul, writing, curiously enough, to the Church at Rome: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God. . . . For this cause pay ye tribute also: for they are God's ministers. Render,

therefore, to all their dues: tribute to whom tribute is due; fear to whom fear, honour to whom honour."

The most singular thing is that we have an even clearer enunciation of the same cardinal principle from Saint Peter himself, who writes as follows: "Submit yourself to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. . . . Honour all men. Love the brotherhood. Fear God. Honour the king."

If Paul and Peter, in thus echoing the words of their Master, could thus explicitly command the disciples of the early churches to recognize, honor and obey the authority of a pagan ruler like Nero, is it not an extraordinary thing that the successor of Paul and Peter in the Roman See believes himself justified in failing to recognize, and even openly opposing the Christian and Roman Catholic ruler of Italy to-day? Is it not perfectly evident that, in taking the position we have described, whether in France, Spain or Italy, the Vatican is in flat contradiction to the teaching of Peter and Paul, and what is far more important, to the express command of the Master himself?

We have dealt with this grave and vital question somewhat at length, because it is part of a question even more vital: the whole attitude of the present authorities of the Roman Church. And this attitude of the Vatican is so vital, because it forms the chief obstacle to the establishment of a true relation between the Roman Church and other Christian bodies, such as the Greek and Anglican Churches, and the various Protestant organizations, in Germany, England, America and elsewhere. Just as, in dealing with the civil governments of Italy, France and Spain, the Vatican takes the attitude that, in case of difference, it is necessarily right and they are necessarily wrong; so, in every case of difference with other Christian organizations, the Roman Church invariably takes the attitude that it is right and they are wrong. And it is this attitude which, so long as it continues, makes a true relation between the various parts of Christendom impossible. It is a violation of the fundamental principle, which the Theosophical Society exists to affirm, that in case of difference, instead of there being one necessarily right and the rest necessarily wrong, all may be right, each in his own way, and each beholding his own portion of truth. We believe that a recognition of this is the beginning of true intellectual and moral life, and that to admit the truth in the position of others is one of the best ways of increasing our own stock of truth.

The Roman Church must recognize this, in its relation with other Churches. It must recognize the fact that the Greek Church has its own vital principles and essential organization, of high value because formed

in the territory in which the Christian Church had its first expansion and its most vigorous early offshoots: the regions of Greece and of Greek-speaking Asia Minor to which so many of Paul's letters were addressed, the region of the seven churches addressed by John, the region to which Peter sent his first epistle. The Greek Church holds, and has always held, that the government of the Church was committed not to Peter alone, but to all the disciples; as the Master himself said: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;" thus extending to all the disciples the authority given in an earlier conversation to Peter. The Greek Church holds that every church founded by an apostle, such as those of Antioch and Alexandria and Smyrna, are apostolic sees, and therefore on an equality with Rome. The Greek Church holds that the Church should be governed by Councils, by the collective religious consciousness of all duly qualified members, and not by the dictates of a single infallible bishop; and in this, the Greek Church lies far closer to the primitive government of the apostolic times than does the Church of Rome.

In like manner the Anglican Church, and the other religious bodies formed in that great period of human awakening which is called the Renaissance, the period which saw the discovery of new continents, new sciences and new arts, have their own peculiar qualities and virtues; each of them reflecting, perhaps more truly than the others, some particular note in the deep and wonderfully varied teaching of the Master. The peculiar quality of all the Churches and religious bodies which sprang up as a consequence of the movement which we call the Reformation is, that they have revived, in religious life, the activity of the individual intellect and moral nature, in contrast with the collective intellectual and moral life of the Greek Church, and the highly centralized authority of Rome. To this awakening of individual intellectual and moral life is due the fact, of weighty spiritual importance, that it is within the regions chiefly affected by the Reformation that we have had the greatest scientific development, the most illuminating and creative discoveries which have made this so distinctly a scientific age. Once more, it is within the region touched by the Reformation that the best work is being done to bring about a practical reconciliation between the awakened and sincere intellectual life of our times, and the religious life handed down by the Christian Churches: work such as that of Sir Oliver Lodge, in one field, and that of Harnack in another. We mention only these two, but they are typical of a vast tide of mental and spiritual force.

The Roman Church, on its part, has admirable and wonderful qualities, a great tradition, and a marvellous power. And we confidently

hope that all these treasures will one day be made available, not only for all Christendom, but for all mankind. But before this can take place, before the Roman Church can come into a true relation with other Christian organizations, it is absolutely essential that the doctrine of papal infallibility, which was so repugnant to many good Roman Catholics when it was brought before the Vatican Council in 1870, be abrogated in letter and in spirit. Such an attitude as that of the Vatican toward the King of Italy, or the governments of France and Spain, must become an impossibility; and, in general, the mental position: "I am right and you are wrong," must be given up, and for it must be substituted the position: "I may be right, and you also may be right." Since this true humility is of the very essence of the teaching of the Master, there is no insurmountable obstacle to its adoption at Rome, just as there is, or should be, no insurmountable obstacle to a reversion to the principles so eloquently advocated by both Peter and Paul of the acceptance of the civil government by the Church.

The religious bodies which came into existence as a result of the great intellectual movement called the Reformation, laid, as we saw, great stress upon individual intellectual and moral life, sometimes unwisely to the exclusion of collective consciousness and life. In reality, both are essential and indispensable: both individual and collective life, individual and collective intelligence, both individual and collective consciousness; just as, in a symphony, the individual perfection of each instrument and each part is not less essential than the unification of all instruments and parts in the general harmony. Neither the individual nor the collective is possible without the other. This is the fundamental law of spiritual life.

These religious bodies of the Reformation period and the following centuries, thus laying stress on individual thought and life, sometimes laying on these an excessive stress, almost inevitably carried within themselves the tendency to still further fission and subdivision. Extreme self-assertion brought about the formation of innumerable sects, each of which, perhaps, had some valid and real principle at its foundation. Thus, the Congregationalists believe in self-government by the Congregation, which is certainly right in a definite range of activities; the Presbyterians believe in the authority of the Presbytery, the collective body of elder disciples, which as certainly contains a genuine truth; the Methodists believe in the spiritual Method exemplified by Wesley, the method of individual mystical consciousness; and so on. And, if we take these energetic and religious bodies as a whole, it is certain that they contain not only valuable principles, but also an energy and driving power of a high value, and very vital to human progress.

It is, therefore, a matter which should fill us with profound satisfaction, that these religious bodies of the Reformation period and the centuries which have followed the Reformation, have in recent years, while keeping their hold on their vital principles and their high moral energy, done much to counteract the tendency to fission and division, the centrifugal tendency, which has been their great weakness from the beginning. While retaining their hold on the individual spiritual consciousness, the "inner light" so faithfully followed, for example, by the Society of Friends, they are gaining a greatly broadened and deepened insight into collective consciousness, that profoundly valuable spiritual law which forms the strength of the Greek Church, and, in spite of papal doctrines of infallible central authority, forms the strength of the Roman Church also.

The unification of the religious bodies of the more modern period brings us very naturally to the Edinburgh Conference, which one of our valued contributors has so ably described elsewhere in this number. This Conference had its strength; it also had its weakness. Its strong side, on which our valued contributor has laid stress, was the spirit of unity, of genuine brotherhood, which brought together, and held together, the followers of so many divergent denominations, so many different and sincerely differing bodies, full of so much vital energy and moral earnestness. And most promising and commendable was the tolerant and brotherly co-operation in the Conference between those religious bodies and the Anglican Church, which has a definite hold on the principle of collective spiritual consciousness in life, the principle which through centuries has been the vital power of the older Churches. Nothing could be more hopeful, nothing could be more genuinely Theosophical than the way in which all these bodies, so individualistic in principle, came together and worked together, in brotherly tolerance and co-operation.

This, it seems to us, was the strong side of the Conference. It had also its marked side, not so much of weakness as of incompleteness, of immaturity, of insufficient information, of inadequate understanding. And this immaturity and inadequacy came out in a marked way in two directions: first, in the attitude of the Conference toward the older Churches, the Greek Church and the Roman Church; and, secondly, and perhaps of even deeper importance, in the attitude of the Conference toward the so-called "heathen" religions. In both these directions the attitude of the Conference, with all its vigor and moral sincerity, was marked by incompleteness, immaturity, inadequacy, a distinct failure to understand.

With regard to the great historic Churches, the Greek Church and

the Roman Church, the Edinburgh Conference did, it is true, adopt an attitude at once liberal and sincere. The Anglican Bishop of Southwark declared his conviction that there could be no true unity unless Roman and Greek Christians were included in the plan. In this, Bishop Brent, of the Philippines, concurred. "It is of no use," he is reported as saying, "to talk of a national Christian Church in China, or anywhere, until you have included in your vision the Roman and the Eastern Church." He continued, "The Roman Church will not come to us; we must go to them. The Roman Church is not the Vatican, but the millions of faithful Christians; we must go to them, not to proselyte, but to move and change to such a spirit that in God's good time they will realize that they are nearer us and we nearer them than any of us think. Work for unity, pray for unity, but think not of the consummation of unity until you have included the members of these great historic churches."

There was, it is true, this sincere and earnest recognition of the great historic Churches. But there was not, in the Conference, any real representation either of the Greek or of the Roman Church. And if, in spite of this grave deficiency, we find the Conference hailed as the "greatest," "magnificent," "unsurpassed," even more, as "the most Catholic Council since that of Nicæa," then we are constrained to think that the members of the Conference and their friends either fail to realize or realize very inadequately and incompletely, the tremendous spiritual significance of the Roman and Greek Churches, as well in their difference as in their likeness. No religious gathering in which these two great Churches, with the profound spiritual forces and powers which they embody, were unrepresented, can rightly be spoken of as catholic; that is, universal; nor can it wisely be compared with the earlier Ecumenical Councils, which, with all their imperfections, did nevertheless genuinely endeavor to represent the whole of Christendom. Each of the great historic Churches has a tremendous and invaluable secret, and it is a sign of immaturity and incompleteness of thought not to give the fullest recognition to this. Each Church must retain its own profoundly distinctive spirit, while putting away its imperfections; and through the harmonious co-operation of these spirits, not through any principle of unison and monotony, will come the true unity. To continue the musical simile, neither strings alone nor brass alone, can ever make a symphony orchestra; and the Church must have the quality of the full orchestra, perfect individual development of each part, in all its distinctive quality and color, combined in the perfect unity of the whole.

We feel inclined to take grave exception to the attitude of the Edinburgh Conference toward the so-called "heathen" religions. Let

us take as a characteristic example, the words quoted by our contributor from the address of Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions of the United States: "It is because we believe Christianity to be the perfect and absolute religion that we can afford to take a generous attitude towards the religions we meet on the mission field." Dr. Speer must forgive us if we say that his mental attitude towards the said religions seems to us precisely the same as the attitude of the more intelligent adherents of the Vatican towards other divisions of Christendom; let us say toward that to which Dr. Speer himself belongs. We can imagine some of our friends in the Roman Church repeating almost the words of Dr. Speer, and saying: "It is because we believe Roman Catholicism to be the perfect and absolute Church, that we can afford to take a generous attitude toward the other Christian bodies," with the hope of ultimately gathering them into the Roman fold.

In just the same spirit a converted Brahman, Dr. K. C. Chatterji, told the Conference that "they must study sympathetically the difficulties of Hinduism in the way of accepting the distinctive doctrines of Christianity." With all due respect to the liberal and intelligent mind of Dr. Chatterji, we can see no reason why Hinduism should accept "the distinctive doctrines of Christianity," for this reason, if for no other, that "the distinctive doctrines of Christianity," such as the teaching of the Trinity, the Incarnation, salvation, and universal brotherly love, were all admirably and profoundly represented in Hinduism, centuries before "they gathered pearls in Galilee."

We are strongly convinced that Jesus himself would not have spoken or thought of his teaching as "the perfect and absolute religion," in any sense implying that the older religions, let us say, of Egypt and India, are false and founded on error. Such an expression would be totally foreign to the spirit of him who said of himself that he was "meek and lowly in heart." His teaching is true. The older religions are also true; further, they contain many sides of truth, each according to its own character and history, which are less completely represented, or not represented at all, in the teaching of Jesus as recorded for us by his disciples. We cannot believe that Jesus, or any Master, would ever say of his teaching that it is "the perfect and absolute religion." Such an assertion is quite out of harmony with the splendid humility which is an essential quality of every Master; it is out of harmony with the tremendous and abysmal infinitude of Truth, and the vastness of the immeasurable Eternal. No teaching, no religion, can ever give "a perfect and absolute" account either of Truth or of the infinite God.

We therefore hold that the Edinburgh Conference marks a change in attitude of Christian missions of immense value and import, and which we cordially endorse. At the same time we realize that Christian missions have a further step to take; namely, the recognition that each religion has its own inner life and light, and does not require to be supplanted by another religion; its followers should be aided to find and assimilate the truth contained in their own religion. This was the spirit, the genuinely Theosophical spirit, which inspired a religious Conference held two or three years ago in Wales, and on which we commented at the time, when an eloquent adherent of missions declared that the true work of the missionaries should be, to make the Hindu a better Hindu, and the Buddhist a better Buddhist, rather than to induce them to renounce their own religion for another.

Let us for a moment consider the question from another point of view. A recent dispatch from Washington, commenting on a recent work by Dr. Edwin M. Bliss, brings out the very interesting fact that Oriental religions are already widely represented in the United States. Thus there are Buddhists, Confucianists, Bahaists and others, representing the religious life of India, China and Persia, who are engaged in an organized way in the spread of their doctrines in this country. A Confucian Society founded by the Chinese students of Columbia University in 1907 seeks to demonstrate that Confucianism is a real religion, worthy of the most earnest consideration. Buddhism has its organized worship and propaganda among the Chinese and Japanese residents of the United States; and the Vedanta Society has branches in several large cities, from New York to San Francisco. Dr. Bliss also includes the work of Theosophists as a part of the influence of Oriental religions in this country.

All this suggests, what is profoundly true and of vital import, that, if there are many organized Christian missions to Oriental lands, there are, on the other hand, many organized influences for the spread of the religious ideas of the Orient in Christian countries, and particularly in America. And even deeper, and of wider scope, is the general influence of Oriental thought on Christendom, an influence flowing in part from translations of Oriental scriptures, such as The Sacred Books of the East, and in part from the work of the Theosophical Society.

It is not too much to say that the influence of Oriental, and especially Indian, thought on our understanding of Christianity is already revolutionary. It is not too much to say that, without an insight into Oriental thought, we can never understand Christianity. It is well within the truth to say that our knowledge of the religious

thought of the East, and particularly of India, is making us able to recognize in Christianity principles of supreme value which have been obscured for centuries; and, further, that the great religions of India are furnishing principles and thoughts which were incompletely and imperfectly represented in Christianity. We can see, therefore, how deep, how vital, how illuminating and inspiring is the influence which is being exercised by Oriental religions on our understanding of Christianity, on our ability to see the real purpose and meaning of its Founder.

Here is the clue to the true work of Christianity and Christian missions in the realms of these same Oriental religions. The teaching of Christianity should help the devotees of these religions to bring to the light many elements in their religions which are now obscured by superstitions and overgrowths of error. Buddha sheds a flood of light on the mind of Jesus. Jesus illuminates the humane purpose of Buddha. The urbane and lucid spirit of Shankara helps to make Buddha and Jesus more intelligible, more easily grasped by alert and awakened minds, and at the same time brings them closer together, building a bridge between them. Perhaps unconsciously, the gifted and eloquent author of those two very valuable books, *The Creed of Buddha,* and *The Creed of Christ,* attained his wonderful insight by applying alike to Buddha and to Christ the powerful and lucid method of Shankara, with its depth and its intellectual excellence.

Thus, we are convinced, should the followers of each great religion deal with the others, receiving and giving inspiration and light. In this way can a true relation be brought about between Christianity, with its high dynamic power, and the Oriental religions, with their deep understanding of spiritual consciousness. And in the same way, the way of tolerance, of mutual acceptance and love, can a true relation be formed between the divisions of Christendom.

"To suffer is to work. All sorrow, accepted in obedience and resignation is accomplished progress."—One of the XXII Rules of the Will from Hermes.

FRAGMENTS

SWIFT as the light flies and more brilliant, and vibrant with an energy and power born of the spiritual world and alone found there, streams upon us and over us the force of the Lodge, and we bathe perpetually in its glory.

Yet, seeking some conception of our own making, formed in reflections of the material world beneath, we fail to recognize that flood of life surrounding us. Abstract, we call it, since what we seek has such rigid definiteness that we must hurl ourselves against it as a rock to become aware of its presence. And still the light floods on and we draw sustenance and power from it unknowingly. "Abstract" forsooth! Yet who has ever by act of faithful will turned his attention towards it, and failed to realize its specific and individual guidance and inspiration? To each it brings an insight, a strength and consolation; universal in power and oneness, but *unique for that one life;* shared in as a general experience by all who trust themselves to its power, but with a specific message and significance for each disciple, as special as though he alone in all the world had being. And this special message for him is the message he in turn must give forth; that which he alone having received, he alone can impart.

To the truth of this has attested the long line of followers of the light; a noble army of saints and seers. They found nothing of abstraction in it, but a definiteness which created purpose, and enabled a fullness of expression and accomplishment which stands over against the vagueness of material lives with sharp distinction. Moreover, they found confidence instead of uncertainty, peace at each level of achievement, instead of satiety; and above all, joy.

I wish that this idea of the path of "unutterable woe" could be banished from men's minds, and left to those making the Great Renunciation, whose concern it is, and who alone are able to understand its meaning. Seen through the darkened glass of ordinary perception, and interpreted in material terms of value, the result is utterly false; and I am indeed of those who would that truths man cannot understand were withheld until such time as discipline and instruction may give enlightenment and prepare the way for comprehension.

Not alone among pupils but among teachers also have pearls been cast before swine. So absolute is the law of nature's privacy, that her secrets cannot be imparted save to those whose worth makes understanding, and if told, a worse confusion than the tongues of Babel results.

Lo! the Christ said, "My yoke is easy and my burden is light." Was this a trick to lure confiding souls? A siren voice leading to the rocks of destruction, or worse yet, the morasses of despair?

Answer disciples of all ages and degree! You who know that that voice never deceived; that those promises, though we may have to await their fulfillment, are as sure as Life and Time,—Oh! ye of little faith,—as sure as the only sure thing in all your material universe,—as sure as Death!

CAVÉ.

REMINISCENCES OF H. P. BLAVATSKY

THOSE who knew Mme. Blavatsky at all are divided into two opposing camps: there is no third party of indifference. Such is the penalty of force of character, and even her enemies could not deny that to Mme. Blavatsky. Even among her friends are some who shake their heads over what they call the Blavatsky or "H. P. B. Legend." These have arrived at their conclusion by way of much analysis, by submitting all they knew of Mme. Blavatsky to cold criticism. They examine her life from the point of view of motive—not the motive of what she strove to accomplish, of that message which she brought to the world—but from the point of view of self-interest, of the personal advantage which she might obtain by her actions and words. Yet some of these "legend" propounders would call themselves her friends and regard the position Mme. Blavatsky might have gained by self-advertisement as the object of her work, in place of the spread of what she taught being advanced at the expense of all she held dear. Such results must arise from an analysis of possibly self-interested motive as a brief method of estimating human beings, in place of the more difficult task of a synthesis drawn from character. Such detractors, by whatever motive *they* may be actuated, only make an analysis of acts and words which they misunderstand, and, self-sacrifice being beyond them, they are confined to the narrow limit of self-interest for the moving urgencies of human life. They do not judge from an integrating synthesis of character as displayed in adherence to objects held up to others as ideals. Looking back now to a period twenty years ago, I have seen nothing which has caused me to alter the opinion I then formed, but much which has confirmed it. Mme. Blavatsky was among the great souls who sacrifice themselves for humanity, and as such she was held up to derision and scorn. I do not assert that she was omniscient or that she never made errors when dealing with men and women around her. But I do most sincerely say that she never wilfully injured anyone; that she was always ready to lay aside her own comfort and advantage for the sake of another; that vigorous and impulsive as the human side of her was, she was essentially straight and just towards others; and that the motive for her actions was so true to spiritual law that her errors and mistakes (if they were such) were better guides than the most accurately reasoned judgment of her "candid friends." At least I may say that I am quite sure that I would have trusted the ordering of my life to her, knowing the confidence would not be betrayed from

any point of view. Many of us did: I can only add that I wish I had been able to go further than I did.

The first time I ever saw Mme. Blavatsky was in 1884, shortly after I had joined the Theosophical Society. A meeting had been called and was being held in the chambers of a member in Lincoln's Inn. The reason for the meeting lay in differences of opinion between Mr. Sinnett on the one hand and Mrs. Kingsford and Mr. Maitland on the other. Colonel Olcott was in the chair and endeavored to adjust the differences of opinion, but without success. By him were seated the contending parties, Mohini M. Chatterji and one or two others, facing a long narrow room which was nearly filled with members of the Society. The dispute proceeded, waxing warm, and the room steadily filled, the seat next to me being occupied by a stout lady who had just arrived, very much out of breath. At the moment some one at the head of the room alluded to some action of Mme. Blavatsky's, to which the stout lady gave confirmation in the words "That's so." At this point the meeting broke up in confusion, everybody ran anyhow to the stout lady, while Mohini arrived at her feet on his knees. Finally she was taken up to the end of the room where the "high gods" had been enthroned, exclaiming and protesting in several tongues in the same sentence and the meeting tried to continue. However, it had to adjourn itself and so far as I know, it never reassembled. Next day I was presented to Mme. Blavatsky, who was my stout neighbor of the meeting. Her arrival was totally unexpected and her departure from Paris was, she told me long afterwards, only arranged "under orders" half an hour before she left. She arrived at Charing Cross without knowing the place of meeting, only knowing she had to attend it. "I followed my occult nose," she told me, and by this means got from the station to Lincoln's Inn and found her way to the rooms on foot. Her arrival was singularly opportune, for it broke up a meeting which declined to be peaceful, in spite of all the oil which Colonel Olcott was pouring on its troubled waters. Mme. Blavatsky returned to Paris almost immediately and I did not see her again until she returned to London to stay in Elgin Crescent. Of that time I have no clear remembrance. I was busy all day, and many evenings was unable to be present at the *causeries* which were then held. I did not keep a diary and I was much occupied with hospital work. That autumn circumstances caused Mme. Blavatsky to take rooms in Victoria Road shortly before she left London for Birkenhead, to go to India. I then had the privilege of staying in the house with her and others, and each evening we had great times of talk and queries, the detail of which I do not remember. So I did not make use of opportunities and advantages which were mine and cannot relate things which would be of very great interest to this narrative. I remember travelling with the party by the Great Western Railway to Birkenhead to see them off and vaguely recall hearing of some traitorous people who were attacking Mme. Bla-

vatsky and whom she had trusted. This evidently was the earliest rumbling of the storm which was so soon to burst.

Then came the general work of the Theosophical Society, which was interrupted by the explosion caused by the report of the Society for Psychical Research, drawn up by Dr. Hodgson. Mme. Blavatsky was assailed on all sides and the doubt cast upon the phenomena associated with her was considered to discredit the ethical and moral teaching which through her means and work had been placed before the world. I heard the *resumé* of the report read at the meeting and afterwards read the report as issued. Both at the meeting where the *resumé* was read and afterwards when I read the report it struck me as a very inconclusive document, one based on hearsay evidence, and evidence which was tainted and doubtful and on evidence which was not properly tested. It did not have weight against fully authenticated evidence of a direct nature which supported Mme. Blavatsky. At the time she had returned to Europe by way of Italy and I afterwards heard of her at Elberfeld and at Wurzburg and then at Ostend and that she was in very seriously bad health and busily engaged in writing the *Secret Doctrine.*

It was in 1886 that the position of affairs in England induced me, among several others, to write to Mme. Blavatsky at Ostend to ask advice as to what should be done to further the work. She sent a long reply to me and, I believe, to the others also, and at a later date in consequence of that letter I went to Ostend to see her. She was then living in the company of Countess Wachtmeister, to whom those who loved Mme. Blavatsky owe a deep debt of gratitude for her devoted care.

My purpose in going to Ostend was, as I say, to see Mme. Blavatsky and to ask her advice as to the best way of carrying on the work of the Theosophical Society. She had replied to our letters saying that the work could be done, and to myself she had written that such work needed a leader and an unflinching will and determination on the part of that leader. She had also stated, on the opinion of one of her occult friends whom she consulted, that it was possible that I could be such a leader and could do it. Thus I naturally wished to see her and to have her advice and assistance on the means to be adopted. I really had no idea as to what could best be done and I wished to avoid unnecessary errors at the outset. When I look back on the methods of those who came forward to "save the Society" at different times, I fancy that in going to Ostend I avoided one of their dangers, for almost invariably one of their proposed means of salvation was to throw overboard and disavow the founders of the Society. I was then and am now fully convinced that the Society was founded by the Masters of Wisdom, whose messenger and agent for the purpose was H. P. Blavatsky.

I had purposed to stay at the hotel, and, leaving my luggage, I went

to call. I purposed, but Mme. Blavatsky disposed, and I very soon found myself made to stay in the same house with her. Mme. Blavatsky was very busy with her book, writing articles for Russian papers, by which she supported herself, and answering her voluminous correspondence. I was handed a huge package of MSS.—a quantity which by after experience would have made one of the volumes afterwards printed—and asked what I thought of it. It was naturally of absorbing interest and I spent many hours over it. The few days which I spent in Ostend—two or three—were mainly occupied with this reading and in efforts to follow the intention of the book—*The Secret Doctrine.* In its form at that time it was a series of essays of the greatest interest and information, but, as it seemed to me, it had no consecutive plan. It was a chaos of possibilities, but by no means a void, even if it was without form. The days were busy. I was given breakfast, but Mme. Blavatsky and the Countess had their coffee in their rooms. Then I set to work on the MSS., while Mme. Blavatsky worked in her own room and was invisible till a late hour of the afternoon. She might come out for her dinner, but her meals were the despair of her maid who prepared them, for they were very moveable feasts. In the evening she emerged and then came talk on her proposed visit to England, the work to be done there, on the *Secret Doctrine,* and on general subjects. Most of the evening, while talking, she played her "patiences," talking as she arranged her cards. Of the calumnies against her she said very little—singularly little, it seemed to me, in view of what I had heard and knew of her character—and with a reserve and dignity which commanded my respect and admiration. As for the object of my visit; she would come to England, but she could fix no time. As for the "S. P. R." report, it was "a back number" and all in the day's work, though it was clear that she had deeply felt the defection of many who had had the best reasons for trusting her. So I returned to England and we began to look for places to which she might come. Ten days after my return we were startled by the news that she was most seriously ill and that recovery was improbable, well-nigh impossible. With each report the situation grew more grave.

It was Sunday, and another of our group, who had invited her, a medical man, went with me to ask advice from a leading London specialist. That evening our friend left for Ostend, where matters hung in the balance for a few days. The "impossible" happened and he returned with the news that the crisis was over. In a short time Mme. Blavatsky announced that she was free to come to England.

At this time I again crossed to Ostend, following a relative who had preceded me, and we arranged for her journey and safely convoyed her over to Dover and thence to Maycot in Norwood. The journey promised to be difficult, for Mme. Blavatsky was still a very sick woman and found it very difficult to move about. Also, though the start at

Ostend was comparatively easy, it was very different on arrival at Dover, where the poor old lady had to be carried at low tide up the steep and more or less slippery steps of the pier: also the crossing had not been smooth.

The evening we arrived was busy. No time was to be lost and her writing materials had to be got ready that evening for her start at work the following morning. She was at her desk as usual and there was considerable trouble because all her books were not yet unpacked. Naturally the one wanted was the last of the batch, but such was fate and all in the day's work. For me, life was one long wrestle in the mazes of the *Secret Doctrine*, with the effort to suggest a grouping and arrangement and the correction of the foreign turns of language, at the same time retaining Mme. Blavatsky's very distinctive style. The task was rendered all the more difficult by the absolute indifference of the author. "Make it as you see best, my dear," was the almost invariable reply, and the matter was not made any better by the others called in to help. They insisted that the original language was to be left unaltered, so that readers of the book might have the chance of taking their choice of the writer's meaning. Meanwhile the said writer threatened me with the direst pains and penalties if it was not put into "right English." Naturally I preferred the "deep sea" of Mme. Blavatsky's favour. Living abroad as she had been, her brain was full of language idioms other than English, and the result of her writing the book in English was a literal translation of "foreign" idioms, with most surprising results.

It was no very long time before Mme. Blavatsky's presence began to be felt. People began to gather round her, and Maycot became the scene of the pilgrimage of a good many people who had retained their interest. There were many who had got into touch with the inner side of life. These at least knew that Mme. Blavatsky was a reality. They knew that whatever doubt might be thrown on the account of the way external phenomena happened, the real knowledge of the unseen worlds and states of consciousness was possessed by Mme. Blavatsky and that in those realms of which they had some cognizance, Mme. Blavatsky was their master, and knew far more than they. It was a remarkable experience to see those who came. Some had private interviews: others were received in company with us who lived in the house. And the method of treatment! At times argumentative: at others sarcastic: very rarely appealing for credence or justice: always the same driving energy which spared neither herself nor any other who might in any way further her Master's work. No matter what their separate interests might be, Mme. Blavatsky was a uniting link. For the most part they were all being welded together into a united body whose support could give to her a platform which should gain considera-

tion for the Theosophical philosophy; and it was her mission to obtain a hearing for this in the western world.

The nominal day began for Mme. Blavatsky before 7 a. m. When it really began I do not know. The body had to have its sleep, for it could not be driven too hard. But I had reason to believe that many hours of the night were spent in writing, though this never interfered with her usual hour to get to her desk. She was invisible till she called for her midday meal. I say midday, but it was a very movable meal and might be called for at any hour between twelve and four, a proceeding which naturally disconcerted a cook. Woe betide any disturber of those hours of work, for the more quiet she was, the more seriously was she engaged. Thereafter came callers, whom she might or might not see, if they had no appointment, and of these she made many. But Maycot was a long way out of London proper, and *we* had to face the disappointed pilgrims! Finally at 6.30 came for Mme. Blavatsky the evening meal, which was taken in company with the rest of us. The table cleared, came tobacco and talk, especially the former, though there was plenty of the latter. I wish I had the memory and the power to relate those talks. All things under the sun and some others, too, were discussed. Here was a mind stored with information gathered in very extensive travels, an experience of life and experience of things of an "unseen nature," and with it all an acuteness of perception which brought out the real and the true and applied to it a touchstone which "proved the perfect mass." Of one thing Mme. Blavatsky was intolerant—cant and sham and of hypocrisy. For these she had no mercy; but for genuine effort, however mistaken, she would spare no trouble to give advice and readjustment. She was genuine in all her dealings, but I learned then and later that she at times had to remain silent in order that others might gain experience and knowledge, even if in gaining it they at times deceived themselves. I never knew her to state what was not true; but I knew she had sometimes to keep silence, because those who interrogated her had no right to the information. And in those cases, I afterwards learned that she was accused of deliberate untruth. One of her regrets comes to my mind as I write: "for then you will know that I have never, never deceived anybody, though I have often been compelled to let them deceive themselves." In all senses Mme. Blavatsky held that "There is no religion higher than Truth," and the position in which she was thus placed must have been one of the many phases of her martyrdom.

The evenings passed in such talks, and all the while she arranged her "patiences." Many were the games at which I thus assisted in silence, gently indicating any opportunities which I saw of placing the cards. Sometimes these were acceptable, but at others, peaceful progress was interrupted by the effort to rap the disturbing finger on the table with her knuckles. There were times when an adroit with-

drawal of the finger led to the knuckles rapping the table, and then "on my head" was it. Among other things which I learned was the fact that while Solitaire occupied the brain, H. P. B. was engaged in very different work, and that Mme. Blavatsky could play Solitaire, take part in a conversation going on around her among us others, attend to what we used to call "upstairs" and also see what was going on in her own room and other places in the house and out of it, at one and the same time.

It was at one of these tobacco parliaments that Mme. Blavatsky stated her difficulty in getting her views expressed in the Theosophist. This was the magazine which she had started with Colonel Olcott in India. It was under his charge and he edited it in India and not unnaturally he conducted it on his own lines. But with the commencement of Mme. Blavatsky's work in England a more immediate expression of *her* views became a matter of importance. So a new magazine was proposed and decided on and steps were taken to secure its publication. Oh, but there were discussions as to its title! "Truth," "Torch," and a variety of others were offered as suggestions and rejected. Then came the "Light-bringer" and finally "Lucifer," as an abbreviation. But this was most vehemently opposed by some as being too diabolical and too much opposed to *les convenances.* Perish the word! This secured its instant acceptance, and those who read the first number of Lucifer, and also that part of the *Secret Doctrine* which deals with the Fallen Angels, may see for themselves the information which those discussions gained for us out of Mme. Blavatsky's inner consciousness. Even if it was not planned from the outset, the result was to reveal a fund of information of vital interest in dealing with the mystery of Manas.

The gathering together of many threads which led to the coming to Mme. Blavatsky at Norwood of those interested in spiritualism, Masonic lore, the Kabbalah, astrology and many kindred subjects, proved that Maycot was too far distant from central London and that it was also too small. So a move was decided on, and with the return of Countess Wachtmeister the household was moved to 17 Lansdowne Road.

Then followed a time of still more arduous work. The editing of Lucifer, the work on the *Secret Doctrine,* of which I copied the entire first volume and part of the second on a typewriter (only to find it useless), the coming of interested callers in numbers and from all parts of England and the continent, with the formation of the Blavatsky Lodge and its meetings, made a very busy winter. The *Secret Doctrine* began to be printed and in this and in Lucifer Mme. Blavatsky's idiosyncrasy of regarding page-proof as being equivalent to manuscript, led to much argument and expense. It was not merely that she would divide a page after the type was all locked in the forms and insert a quantity of fresh matter, but she would with much care and precision of scissors cut out and then paste in a single sentence in an entirely different place.

Woe betide the zealous sub-editor who protested on behalf of the printers and the provision of funds. "Off with his head" or his metaphysical scalp were the orders of the Queen of our wonderland. Nevertheless the account for corrections of the *Secret Doctrine* came to more than the original cost of setting up!

The Blavatsky Lodge was originally started as a body of people who were prepared to follow H. P. B. implicitly and a Pledge embodying this was drawn up. We all took it and the meetings began. Every Thursday evening they were held in Mme. Blavatsky's room, which was thrown into one with the dining room. Members flocked in, so that the rooms were too small, the interest being in the questions which were propounded for Mme. Blavatsky to answer. Some of the results were printed in "Transactions of the Blavatsky Lodge." At this time the increase in membership was such that those who entered signed the roll of membership and the Pledge almost mechanically. I was led to write an article for Lucifer, entitled "The Meaning of a Pledge" and I handed it to Mme. Blavatsky. When she had read it through I was subjected to what I have since learned is called epilation, for I was divested of my scalp hair by hair. Exactly why I did not know, nor was I told. But when the process was finished somebody "upstairs" or "within" accepted the article and was rather pleased with it as being timely. But the result was the removal of the Pledge as a condition of membership in the Lodge.

The procedure under such circumstances is worth recalling. You would, as I did, present your thesis or remarks. It would be received vehemently, be opposed with a variety of eloquence—an eloquence calculated to upset your balance, and the impression given that you were a most evilly designing person, aiming to upset some of Mme. Blavatsky's most cherished plans of work. But with your sincerity of purpose becoming plain, there would come a change in Mme. Blavatsky. Her manner would change, even the expression of her face. "Sound and fury" evaporated, she became very quiet, and even her face seemed to become larger, more massive and solid. Every point you raised was considered and into her eyes—those wonderful eyes—came the look we learned to recognize. That look was one to be earned as a reward, for it meant that the heart had been searched and that guile was not found, also that H. P. B. was in charge.

Some people have advanced as a theory to account for these changes, that Mme. Blavatsky was the scene of mediumistic oscillations or that, at least, she was the scene of action of not merely double but of multiple personality. These suggestions are really the wildest of hypotheses—much less, working hypotheses. To those who know the laws which govern the relation of the physical instrument to the subtle astral and spiritual forces which dominate it, the explanation is simple. But I will put forward my own theory. For the purposes of the theosophical

work that body was an instrument used by one of the Masters, known to us as H. P. B. When he had to attend to other business, the instrument was left in charge of one of his pupils or friends, who ran the body as an engineer directs his machine when taking duty for another. But the substitute engineer has not the same sympathy with his machine or instrument as the regular man and is "outside the machine." I conceive that, just as the engineer and his machine overcome the inertia of matter, so the body and its tendencies proved no light task to control in the absence of the real owner and head engineer. And a certain letting off of steam was the result. But the energy was not wasted but used up in the work.

It must be remembered that during all this time of stress and effort Mme. Blavatsky was still a sick woman, always suffering pain and often hardly able to walk. But her inflexible will and devotion got her from her bed to her writing table and enabled her to persist in the carrying through the press of the *Secret Doctrine,* to edit *Lucifer,* write her Russian articles and those for *Lucifer,* the *Theosophist,* the *Path,* when it came out, *Le Lotus Bleu,* to receive her visitors both in private and in public, and in addition to deal with an enormous private correspondence. It was at this time I got seedy. I got a form of erysipelas with high fever, and had to stay in bed. It so happened that Mme. Blavatsky's physician was calling and he looked in on me. What was said I do not know, but as I lay in a kind of stupor I found that Mme. Blavatsky had made a progress up two flights of fairly steep stairs (she who never went up a step if it could be helped, on account of the pain so caused) and had arrived to judge for herself of her doctor's report of me. She sat and looked at me, and then she talked while she held a glass of water between her hands, and this water I afterwards drank: then she went downstairs again, bidding me to follow.

Down I went and was made to lie on the couch in her room and covered up. I lay there half asleep while she worked away at her writing, sitting at her table in her big chair, with her back towards me. How long I was there I do not know, but suddenly just past my head went a flash of deep crimson lightning. I started, not unnaturally, and was saluted through the back of the chair with "Lie down, what for do you take any notice?" I did so and went to sleep and, after I had been sent upstairs to bed, I again went to sleep and next morning was quite well, if a little shaky. Then I was packed off to Richmond and forbidden to return till I was strong. This was the only time I saw the crimson light, though I have seen, and others saw, the pale blue light attached to some objects in the room and then flitting about. One of us rashly touched it one day when Mme. Blavatsky was in the next room. He got an electric shock and was also electrified by sounds of wrath from Mme. Blavatsky, greeting him by name and asking what on earth he

meant by meddling with what he had no business to touch and by making an impertinently curious intrusion into matters with which he had no concern. I am sure he has not forgotten either the shock or rap to his knuckles or the rap to his curiosity. I know he remembered the shock to his arm for a long time.

The meetings of the Blavatsky Lodge were out of the ordinary. The discussions were informal and all sat round and asked questions of Mme. Blavatsky. All sorts and conditions of men and women were present and one part of our delight was for Mme. Blavatsky to reply by the Socratic method—ask another question and seek information on her own account. It was a very effective method and frequently confounded the setter of the conundrum. If it was a genuine search for information which dictated the question, she would spare no pains to give all information in her power. But if the matter was put forward to annoy her or puzzle, the business resulted badly for the questioner. The meetings took up a lot of time, but Mme. Blavatsky enjoyed the contest of wits. All nations would be represented in those rooms on Thursday nights, and one could never tell who would be present. Sometimes there would be unseen visitors, seen by some but not by others of us. Results were curious. Mme. Blavatsky felt the cold very much and her room was therefore kept very warm, so much so that at the meetings it was unpleasantly hot very often. One night before the meeting time, I came downstairs to find the room like an ice-house, though fire and lights were fully on. I called H. P. B.'s attention to this, but was greeted with a laugh and "Oh, I have had a friend of mine here to see me and he forgot to remove his atmosphere." Another time I remember that the rooms gradually filled until there was no vacant seat. On the sofa sat a distinguished Hindu, in full panoply of turban and dress. The discussion proceeded and apparently our distinguished guest was much interested, for he seemed to follow intelligently the remarks of each speaker. The President of the Lodge arrived that night very late, and coming in looked around for a seat. He walked up to the sofa and sat down—right in the middle of the distinguished Hindu, who promptly, and with some surprise, *fizzled and vanished!*

During this winter affairs had been moving in America and there had been a gradually increasing interest in things Theosophical. Mr. Judge's steadfast work began to take effect and it was proposed to gather all the threads together and hold a Convention of the various Branches and members in Chicago. I heard of the mere fact as one of general interest but a day or two after I was called to Mme. Blavatsky's room and asked "Arch, when can you start for America"? I suppose I was like a pussy-cat and needed stirring up, but I was off in three days by the City of Rome and took with me a long letter from Mme. Blavatsky to the Convention. The voyage was an odd experience for me, as I had never been on an ocean trip before or to such a distance. Also

I had been torn up by the roots out of a busy life, which occupied every moment. On board in my cabin my attention was attracted to a number of little taps and cracks. These might naturally be due to the ship. But my attention was enforced to a series of little flashes of light, especially at night. The point to me was that these flashes and also these taps and cracks invariably associated themselves in my mind with the idea of H. P. B., and by this time I had begun to learn that most of these "happenings" meant something. Afterwards by letter, and later when I returned, I found she could tell me accurately what I had been doing during my journey to and from and throughout my stay in America. I was told that these taps and cracks and flashes were the coming and going of elemental forms of force which took a snapshot of me and my proceedings. On my return the household proved to have increased very considerably. More workers had gathered round and there was work for them all to do. Life went on at increasing pressure, each of us having a special relation to H. P. B., each receiving a different treatment. *Tot homines, quot sententiae,* and the variations of daily routine and life were all adapted to the testing and strengthening repair of any defect in character which might affect the work we were doing. As I look back to over twenty years ago, one can see so many privileges which were extended, but of which one failed to avail oneself. But such reflections only show the arduous work in which Mme. Blavatsky was engaged. Though the *Secret Doctrine* was now published, there was the regular demand from the various magazines, besides an increase in her already voluminous correspondence.

It was about this time that one day Mme. Blavatsky showed great concern over the affairs of the editor of one of the magazines then published. He had been to see her some time before and had thereafter started the magazine. It had met with considerable success, but naturally had also met with difficulties. Entering her room one day I found Mme. Blavatsky discussing with the others present and with much sympathy, the difficulties of the editor. So far as I remember now, he had sacrificed a good deal of position and his means of support, in order to bring out the magazine; and in consequence of issuing the recent number was in actual want of food. The discussion continued and Mme. Blavatsky grew very silent. At last she exclaimed, "Well, I will," and turned to me, asking if I had a £5 note. I replied that I had not, but could easily send for one. Then I remembered that I had just sent one away in a letter and went to see if the letter was still in the house. I found it had not yet been posted and opening the envelope I brought it to H. P. B. She thanked me and said she only wanted it for a few moments. I offered it to her but she told me to retain it and to fold it closely, which I did. She then asked for her tobacco basket and handing this to me asked me to put the rolled-up note inside. I put it in but she said I was to bury it in the tobacco. I placed it on the arm of her

chair at the end. She then rested her hand on the basket and apparently went into "a brown study," while the rest of us went on talking, I watching her closely. In a minute or so she said with a sigh "open it and take your note." So I took the basket and opened it and took the note which I unfolded, only to find a second note with a different number rolled up inside. The second note was sent to the editor and I hope it proved as efficient in relieving his troubles as Mme. Blavatsky intended it should be.

I afterwards asked why she needed my note, when she could as easily have precipitated her note without it. She replied "There is your mistake. I had to get my friend to disintegrate the note at his end of the line, while it was easier for me to have a mould on which to pour the disintegrated particles of matter and it did not require so precise an astral picture on my part." I then asked why and how she could get such notes and was given to understand that under certain circumstances of merit she had the right to call on certain funds and on certain centres in charge of her occult friends for such aid for others. The precipitated note was of an entirely different number and series from mine and was in no sense a reduplication: that would have been dishonest and therefore impossible to H. P. B.

As nearly as I can recall it was during this winter that we had a visit from Mr. Judge. I had met him before in America and at Mr. Sinnett's house, where he dined when passing through London on his way to Fontainebleau (where Mme. Blavatsky then was in 1884) on his way to India. It was only a brief visit but it was concerned with the work he was doing in America, where in consonance with Mme. Blavatsky's efforts in England, he was working to revive the spread of Theosophy in America. Just at this time, too, there was beginning to be formed the Esoteric School of Theosophy. With this Mr. Judge had a good deal to do and assisted Mme. Blavatsky in drawing up the rules which were necessary and in carrying into organization and external expression those regulations which essentially belong to the inner, unseen life of man. Then and afterwards, while H. P. B. was always chief, she alluded to Mr. Judge as her chief aid.

The following spring I again had to go to the American Convention, but there are no especial incidents to relate. On my return I found that Mme. Blavatsky had been away for a time and during her absence had commenced the writing of the *Voice of the Silence*. She was also engaged on the *Theosophical Glossary* and had begun the *Key to Theosophy*, though this was published much later. Life went on at the same high pressure of work and it was evident that Mme. Blavatsky's work was in the act of solidifying around her a very wide field of interest. At the close of this summer I was obliged to leave London on account of a relative's health and departed to New Zealand. Therefore I was not present when a very great stir and accession of energy resulted in

the decision to remove from Lansdowne Road to the house at Avenue Road. I returned to find the preparations for a move already so far advanced that a week after my return the move was made. It resulted in a still larger activity for Mme. Blavatsky, for she had a larger staff of helpers and a lecture hall had been built to give room for the meetings of the Blavatsky Lodge. More office room was required, as the house had now become the headquarters of the European Section, for the British Section was now no longer the only European organization of the Society. With increased numbers came a strain on the commissariat department and therefore the new lecture hall became the household refectory in the intervals of the meetings. Mme. Blavatsky still had her meals in her own rooms, but when her hours of work were over she would come and join in the general talk during the evening and play her patiences as in former times. The preparation of Mme. Blavatsky's meals became a part of the devoted service of certain members of the household. It was to be a privilege to so aid her to secure good sustenance, and might prove a gain to her health. All she wanted was so easy to prepare and very simple. So it was, but her devotion to her work and forgetfulness of time, made the service very difficult. One has to remember that Mme. Blavatsky's health was very poor, her rheumatism was very painful and her digestion difficult. The body needed food very quickly after the driving energy of H. P. B. had been taken off. It was driven mercilessly and in its broken state the instrument reacted, sometimes to the amusement of H. P. B. I gathered that some of H. P. B.'s friends and pupils were left in charge of it and that it ran away sometimes. But this "running away" was utilized both in the education of her friends of the interior worlds in the exercise of a difficult control, and in the testing of the self-control and devotion of the household who sought to serve Mme. Blavatsky.

As ever, early at work, word would be given that she wanted her dinner at one o'clock, but she must not be disturbed till she rang. One o'clock would come—and go: as also two o'clock (even three, some days) and still no bell. By such time the simple dinner, being simple, was irretrievably spoiled. Just then the bell would ring and the body needed its food in a hurry. And then, to all appearance, the body was a fractious invalid—very fractious! It complained very forcibly, with a rare command of language, and bitterly, of the broken promises of those who had faithfully promised that the dinner would be ready. Tearful protestations and explanations ensued with further promises of a fresh dinner in a very few minutes and great was the striving to get ready. Then usually it became my privilege to brew some coffee on a machine I had got for her and kept ready, the process of which she seemed never to tire of watching. With the coffee to drink and some rusks to eat the exhaustion passed and the despised dinner (or some other got ready) would reappear and the storm centre would shift. But though she was

perfectly jolly, laughing and amused the while I entertained her, the thunderstorm would roll up again with the return of the devoted dinner-maker. Even the weakness of the bodily ailments were turned to the testing of the devotee and the ability to "stand fire." I was not in the area of these storms, it was not for me, "I was another kind of a hairpin." In the meantime I had the pleasure of being of help, until coffee taken, dinner consumed, I was told to "get out" and H. P. B. was off to work again.

With the close of that summer I had to leave England again, going by way of New Zealand to San Francisco where I had letters from H. P. B. and did the work I had to do. Then returning on the way home I arrived at New York and was detained there by the illness of the relative I was with; and on May 8, 1891, received the news of Mme. Blavatsky passing from this life.

In these brief notes and reminiscences there is no pretence to give a full account. It would demand a far abler and deeper spiritual understanding than mine to write a life of H. P. B. All I can testify to is that she knew no weariness in the cause to which she was devoted; that she was noble in every sense of the word; that those who had opportunity to know her loved her, and that she was worthy of all their devotion. What we were able to give in the cause she served was returned many times over. But it was not for what she so freely gave that H. P. B. was loved. It was for what she was and what she represented. And with that, all is said.

ARCHIBALD KEIGHTLEY.

"Surely the truth must be that whatsoever in our daily life is lawful and right for us to be engaged in, is in itself a part of our obedience to God; a part, that is, of our very religion. Whensoever we hear people complaining of obstructions and hindrances put by the duties of life in the way of devoting themselves to God we may be sure they are under some false view or other. They do not look upon their daily work as the task God has set them, and as obedience due to Him. We may go further and say not only that the duties of life, be they never so toilsome and distracting, are no obstructions to a life of any degree of inward holiness; but that they are even direct means, when rightly used, to promote our sanctification."

H. E. MANNING.

THE SIGNIFICANCE OF MODERNISM*

THREE years have passed since Pius X set his bull "Pascendi Gregis" as a dam in the great river of catholic progress. Though the dam remains it has failed signally in the purpose for which it was placed. Part of the force of the obstructed thought current has made its way over the banks and flowed quietly through the adjoining, less arid fields of protestantism, refreshing, stimulating half sluggish streams of spirituality and of thought; part, banking up silently behind the dam, awaits the moment of opportunity when it will rush through with all the concentrated power of a delayed impulse.

To all who are interested in the future of religion, Roman Catholic Modernism is a movement which deserves the closest attention. It is almost equally significant to catholic and to protestant, for the religious situation has changed radically in the last ten years. Vertical cleavages in individual denominations between old and new, tradition and progress, have given place to one great horizontal cleavage, which can be fairly stated thus: Shall the scientific movement with its devotion to truth and its reliance upon facts, which has entered into and transformed every other department of our life, be allowed to enter into our religion and, if need be, transform that? Pius X has answered this question emphatically in the negative. The modernist answers it with equal emphasis, but affirmatively.

In fact the characteristic which stands out most clearly in the personality of the modernist is his love of truth. For truth he will bear starvation, calumny, excommunication. Always respectful to the claim of authority where he believes that claim to be valid, he is firm in adherence to his position—in insistence on his double right to freedom of thought and to the privileges of catholic worship. He stands for "the most scientific science with no apologetic basis," and, as he claims, the most catholic religion. He believes in the possibility of a synthesis which will unite the two.

Thus we find the Abbé Loisy, after having written an epoch-making book on the relation of the Gospel and the Church, remarkable for both

* It is needless to remind the reader that there are as many kinds of Modernism as there are individual Modernists. Nevertheless Modernists have been classified. I have used the term to represent the attitude and tentative religious philosophy put forth by Abbé Loisy, Father Tyrrell and others of their group. If I have been over influenced in my estimate of Modernism by the writings of Father Tyrrell, it is because I believe that he was "the most penetrating observer of the present Modernist movement" and that more nearly than anyone else he has carried the root ideas of Modernism to their logical conclusions.—AUTHOR.

breadth and detail of critical workmanship, meekly allowing himself to be silenced by the authority against the perversion of which he protests, and, at the same time, refusing to retract. Catholic to the core, he petitions for the privilege of celebrating in his room that mass from the public celebration of which he has been debarred. Anathemas cannot make him less a catholic; they cannot make him less a critic.

With those who lie to protect the truth—Coleridge's "orthodox liars for God"—Modernists have scant patience. For, in the words of Father Tyrrell, "it is just upon us that the burden falls in these days when truth will be denied no longer." "The fathers have eaten sour grapes, and the children's teeth have been set on edge." "Because they continually purchased edification at the cost of truth, we have to buy back truth at the cost of infinite scandal." Again, in his reply to Cardinal Mercier:

"Your Eminence, the principle that divides Medievalism from Modernism is at the root moral, rather than intellectual; a question less of truth than of truthfulness, inward and outward—of a rigorous honesty with oneself that makes a man ask continually: Is this what I really do think, or only what I think that I think? or think that I ought to think? or think that others think? that teaches him intellectual modesty and humility and detachment; that restrains his impatient appetite for the comfort and self-complacency of a certitude (natural or supernatural) which entitles him to be contemptuous, arrogant and dogmatic toward those who differ from him.

"It is a question of respect for the liberty of other minds; of a scrupulous veracity that will make no concession to the exigencies of edification, nor deem any loose statement justifiable in support of what is believed to be a revealed truth; nor imagine that such pious tamperings with the truth can ever be God-pleasing and meritorious." "Those Modernists who put their trust in the spread of truth, will labour in vain unless they first labour for the spread of truthfulness; nor are they faithful to their 'method of immanentism' if they hope for an intellectual before a moral reform. What would it avail to sweep the accumulated dust and cobwebs of centuries out of the house of God; to purge our liturgy of fables and legends; to make a bonfire of our falsified histories, our forged decretals, our spurious relics; to clear off the mountainous debt to truth and candour incurred by our ancestors in the supposed interests of edification; what would it avail to exterminate these swarming legions of lies, if we still keep the spirit that breeds them? In a generation or two, the house swept and garnished would be infested as before. The only infallible guardian of truth is the spirit of truthfulness." Or in the words of A. L. Lilley: "It is idle to invoke religion, with its sanction of altruism, as a mere social expedient, if religion be not true, or be no more than a useful illusion. Grown men cannot be kept in order by the bogies of their infancy. Tell them that their altruistic and humanitarian instincts feebler, though not less real, than their egotism, are but tricks of crafty Nature for her own ends, and they will fight Nature as they fight one another—but to their destruction."

In this spirit the modernist proceeds to study the Bible and the

Church. He possesses in large measure the technique of the scientific expert—the historian; and the experience of the religious expert—the saint. Examining the Scriptures of the Old and New Testament, he finds them to be not infallible in the letter—full even of contradictions and of other defects as historical documents—but priceless as a record of the religious experience of the Jewish and early Christian peoples, a progressive revelation of God, which far from ceasing with the death of Christ or of the Apostles, has persisted through all the varied phases of the Church's life, and is alive to-day. This progressive revelation he unifies under the name of tradition. It has ever expressed itself in terms of poetry and life—symbols, not in intellectual statements, and is to be distinguished sharply from the mass of judgments which has been made upon it—theology. Revelation is the subject matter of theology—the religious experience which theology classifies and judges.

"Nothing could ever come from the understanding but theology or philosophy or systematic thought. Revelation, on the other hand, is a transforming and heightening, not of the active, but of that receptive part of our mind which evades our free control; and which we may compare to the sense of hearing. We listen, we do not speak; we receive, we do not give; we are shown something, we do not show." "Revelation is referred to those presentations of the other world which are shaped and determined by man's inward religious experience, individual and collective. Here it is that man seems to be guided and taught, not through the ordinary ways of knowledge, but more or less supernaturally, by a divine spirit in direct communication with his own; and this in the interests of conscience and duty and worship, not in those of speculative curiosity. Hence the peculiarly sacred character attached to revelation as distinct from theology." "To look for a perfect adequation between two such totally different orders of truth—the prophetic truth of revelation, the scientific truth of theology—is a root error of theologism. A revelation that ignores the check of theology, that speaks in a dead language, that uses an obsolete and unintelligible thought system; a theology that ignores the check of revelation, the continual progressive self-manifestation of God in the religious life of humanity—both these are alike fruitless."

Here we find two distinct types of knowledge important to one another, yet capable of creating great confusion if not clearly distinguished. One mystical, moral, the changeless kernel of the varying forms of religious symbolism; the other an intellectual explanation of that kernel, the outermost husk which grows, bursts, falls off and ultimately takes its place in the museums of antiquated thought forms. Moreover, like Newman, the modernist holds that "the criterion of present expressions of the ever revealed truth is not their identity with, or subjection to, those of the past, but their conformity to supernatural experience of the present."

This is the very essence of the chief contribution which Modernism has made to the religious thought of to-day: emphasis on the distinc-

tion between two orders of knowledge, and explanation of the nature and importance of the knowledge of faith. For the knowledge of faith is to the modernist religion: "A sense of superhuman beings with whom man can enter into practical relations." Nor does he mean pure subjectivism. The author of *The Programme of Modernism* writes as follows: "For us the realities of history and faith are equally objective but belong to different orders of truth—the former to the sensible and natural order, the latter to the supersensible and supernatural. But while historical truth is established by sensible experience faith postulates a supernatural light." Neither does the modernist slip into the error of the mere visionary and neglect the ethical side of religion. "The mystical need of conscious communion and self-adjustment with the supersensible and superhuman world, to which the sensible and human world is felt to be subordinate, seems distinct from the 'moral' need until the character of the superhuman order is realised as 'moral,' and till the voice of Conscience—moral, intellectual, and æsthetic—is accepted as the voice of God. Nor till then is it felt that obedience to every sort of conscience puts man in harmony with the universe of being, and is the very essence and inwardness of religious worship and sacrifice."

This sense of the importance of the supersensible element in religion is emphasized and developed in Father Tyrrell's posthumous work *Christianity at the Cross-roads*. Like Loisy he is in opposition to the prevailing ideas of liberal protestantism. Christ, he says, whatever he was, was in no sense a liberal protestant. The liberal protestant theologians in attempting to make Christ acceptable to their generation have departed from the Christ of history. Just those elements in Catholicism which are repugnant to the modern mind are characteristic of Christ. In the main the Catholic Church has stood for the standards and values of Christ. The transcendency of the Kingdom is a case in point. The tendency to identify the Kingdom of Jesus' teaching with a regenerated social order, manifested in liberal protestantism, is a false move. This is in no sense Christ's peculiar message. What there is of social righteousness in his presentation of the Kingdom, he received from Jewish tradition and passed on. His conception of the Kingdom is expressed symbolically in the picture of his immediate and glorious reappearance. To the "idea," the kernel of this symbol—the transcendence of the Kingdom—the Catholic Church has, in the main, been blindly true.

Moreover, the identification of the Kingdom with a righteous social order is a step in the wrong direction in that Society is only relatively more permanent than the individual. The Kingdom for which man yearns is not a temporary, righteous, natural order but a permanent supernatural order. Liberal protestantism attempts to supply this need by faith in this world; Jesus by faith in another world. If the Catholic Church in her insistence on the transcendent has mistaken the symbol

for the reality, she must suffer her disappointment as the prophets of old suffered theirs.

Can we trust the moral and distrust the religious intuitions of Jesus? Is it possible that the purest of all hearts did not see God? Can righteousness hold its own when it has been deprived of all transcendental meaning? No. Jesus has satisfied the mystical as well as the moral needs of humanity, and the latter have depended on the former. We must, therefore, abandon the apocalyptic Kingdom and retain what it stands for. We must frankly admit the principle of symbolism. Man's need of harmony between him and the transcendent is the very essence of religion. Morality unites him dynamically with God, but for the union to be conscious the transcendent interpretation is necessary. Only an eternal and universal end can explain the imperative and absolute character of right. Both the social and apocalyptic Kingdoms are symbols: the earlier inadequate expressions which, when taken literally, fail to meet man's spiritual needs. "Not till he resigns the desire to see what is hopelessly beyond the range of his present vision is his faith pure and unshaken. Faith believes that this need relates to another order of experience; that the present order serves only to evoke, exercise and strengthen it, but can never satisfy it. This implies that, in his deepest being, man belongs already to that other order. He has a power, whose meaning and purpose are hid from him through lack of a proper object for their exercise. A cage-born bird, he wonders what his wings are for. He tries to make a heaven out of earth, as it were ropes out of sand. He was made for something else—he does not know what. Like the domesticated beaver he builds his dams across the floor; he cannot tell why. Not till he is in his native river will he understand his restless instinct; and the river is beyond all his present experience and imagination—a missing link in his mind."

"Christianity is then, pre-eminently, the Gospel of immortality and eternal life; not of a shadowy survival in Hades; not of a prolongation of a kind of existence that could never conceivably satisfy our deepest spiritual need; but of that spirit life itself in its full self-consciousness. It brought home to men, as a felt and effectual reality, the notion of another life, which robbed this of all value except as related to it and illuminated by it."

The struggle of good and evil in the world, in other worlds, and in ourselves is explained: we are the battle ground of individualistic, anti-spiritual forces and disinterested, universal love. Sin acquires added significance as defiance of the transcendent. The one motive which will make men fight against sin is faith in the transcendent value and significance of our moral efforts independent of their success or failure.

But the rudiments of the transcendent life are necessary to understand it. This world and the other—the spiritual and the phenomenal—are not opposed. They are part of one great whole. Because the spiritual is strangled by its present medium of expression, have we the right to conclude that it can express itself without any medium?

"We know that each sense opens up a new phenomenal order that else had been non-existent for us, and that by it our spirit has been liberated indefinitely. What had it been without the world of colour or of music? What might it be were other worlds opened to our consciousness? And what probability is there that we are not blind and deaf to a thousand worlds around us? If, then, the only transcendent life we know is thus related to the phenomenal, what right have we to assume that the satisfaction it seeks means a release from, and not a fuller embodiment in, the phenomenal; or that the transcendent order involves the negation, and not the completion of the phenomenal? . . . The transcendent is not the spiritual as opposed to the phenomenal; but the whole as opposed to an infinitessimal fraction of possible spiritual experience."

Yet this spiritual which ever utters itself and is addressed through the phenomenal has abiding value apart from its expression. Just as the apocalyptic "idea" of Jesus has abiding value apart from its imagery.

The Church of the Modernist is a society for which the collective religious experience, interpreted by bishops and Pope, is the rule of faith:—a society founded by the "Christ of history" and inspired by the "Christ of faith." It is the mystical body of Jesus who is defined as "the Divine Spirit acting the rôle of a man."

The superiority of Catholicism as a vehicle for the religious spirit lies, to the Modernist, in certain characteristics of its history and of its structure. It is a natural religion, has grown by a natural process—"God working through universal laws of man's nature" rather than "a reasoned out synthesis—the product of man's freedom." It is adapted to human nature in its entirety—to every level of culture. It has affinities with other religions thereby giving it a certain solidarity with all religions of the world. Catholicism contains within itself the two principles necessary for the development of a religion: one "a principle of wild luxuriance, of spontaneous expansion and variation in every direction: the other, a principle of order, restraint, and unification." And "if it is the Church's duty to make room for all even at a certain sacrifice of uniformity, it is the duty of all to make reciprocal efforts towards reunion, even at a certain sacrifice of individuality." The Church thus aspires to the simplicity of an organism in which the greatest multiplicity of structure and function is most perfectly unified—the direct opposite of the simplicity of Puritanism which is the simplicity of impoverishment. Her identity with the early Church is the identity of life—the identity of the child and the man. She would die if she returned to her primitive simplicity—as easily could a man return to his cradle.

In attempting to understand and explain the laws of religious growth, the Modernist does not confine himself to the study of Christianity. In two numbers of *Il Rinnovamento* selected at random there are, among others, these articles and reviews. They will suffice to give the reader an idea of the Modernist's breadth of interest: "The

Religious Future of the Anglican Church," "The Upanishads," "The Mysticism of Plotinus," "Christ and Our Time," "Rationalism and Pessimism in Ancient India," "Folk-Lore in the Old Testament," "The Solar Theology of Roman Paganism."

It is significant that Modernism, starting from a basis of "the most scientific science," is proving itself to be religiously constructive. It is building up a mystical theory of religion that will stand the test of experience and sanity; a theory of the Church which will stand the test of historical criticism, and is capable of infinite adjustment; a theory of tradition which unites the present, the past, and the future; and a science of spiritual life which takes as its subject matter the experience of all races, and of every religion. Can it be that James Martineau was thinking prophetically of these men when he pictured faith terrified at the prospect of the advance of Science, and the relegation of the entire cosmos to the realm of natural law: "while inexorable Discovery penetrated the past, taking the centuries by thousands at a stride, she kept beside upon the wing, watching with anxious eyes for the terminal edge which looked into the deep of God; till at last, weary and drooping, she could sustain the flight no more, and, to escape falling into the fathomless darkness, took refuge in the bosom of her guide, not to be repelled or crushed, as she had feared, but as we shall see, to be cherished and revived."

This is not all. If the Church of the past has been found wanting in intellectual honesty, she has suffered no less criticism for her lack of moral sincerity and consecration. And the burden of that weakness too has fallen heavily on the Modernist. If he must "buy back truth at the cost of infinite scandal," he must buy back moral sincerity at the cost of infinite sacrifice. Nor is he wanting here. In the introduction "To the Reader" of the first number of the *Revue Moderniste Internationalle* there is this paragraph. "Possibly it is necessary to return to the Sixteenth Century and then to Jesus Christ to find an age similar to ours, where man feels himself driven to sacrifice his goods, his family, his life to reply to the appeal of a God. We need much courage in our hearts, much faith in the future and in the inner light which lightens our way to overturn the idols formerly revered, still threatening, but which often had no more force than we were pleased unwittingly to accord them."

If to lead the life gives one light by which to know the doctrine, are we not justified in maintaining that the tentative religious philosophy which has sprung from European Modernism deserves close attention from the whole religious world?

Louise Edgar Peters.

PATANJALI'S YOGA SUTRAS*

TRANSLATED WITH A COMMENTARY

BY

CHARLES JOHNSTON

THE section of the Sutras which follows, the second part of the second book, is concerned with practical spiritual training, that is, with the earlier practical training of the spiritual man.

The most striking thing in it is the emphasis laid on the Commandments, which are precisely those of the latter part of the Decalogue, together with obedience to the Master. Our day and generation is far too prone to fancy that there can be mystical life and growth on some other foundation, on the foundation, for example, of intellectual curiosity or psychical selfishness. In reality, on this latter foundation the life of the spiritual man can never be built; nor, indeed, anything but a psychic counterfeit, a dangerous delusion.

Therefore Patanjali, like every great spiritual teacher, meets the question: What must I do to be saved? with the age-old answer: Keep the Commandments. Only after the disciple can say: These have I kept, can there be the further and finer teaching of the spiritual Rules.

It is, therefore, vital for us to realize that the Yoga system, like every true system of spiritual teaching, rests on this broad and firm foundation of honesty, truth, cleanness, obedience. Without these, there is no salvation; and he who practises these, even though ignorant of spiritual things, is laying up treasure against the time to come.

TRANSLATION OF BOOK II, PART 2.

26. A discerning which is carried on perpetually is the means of liberation.

Here we come close to the pure Vedanta, with its discernment between the eternal and the temporal. St. Paul, following after Philo and Plato, lays down the same fundamental principle: the things seen are temporal, the things unseen are eternal.

Patanjali means something more than an intellectual assent, though this too is vital. He has in view a constant discriminating in act as well as thought; of the two ways which present themselves for every deed or choice, always to choose the higher way, that which makes for the things eternal: honesty rather than roguery, courage and not cowardice, the things of another rather than one's own, sacrifice and not indulgence. This true discernment, carried out constantly, makes for liberation.

* Copyright 1909, by Charles Johnston.

27. The soul vision which is the final goal of liberation is sevenfold.

The sevenfold consciousness of the spiritual man, who stands forth liberated from psychic trammels, is more fully set forth in the later sutras. It is a consciousness of the eternal, the blissful, the pure. In the text, we are not told what the seven qualities of this consciousness are, so that for explanation we must have recourse to the commentary. There we told that the temporal mind, not yet liberated, has these seven characteristics: first, the desire to know; second, the desire to be free; third, the desire of bliss; fourth, the desire to fulfil all duties; fifth, the quality of sorrow; sixth, the touch of fear; seventh, the chill paralysis of doubt.

These are the shadows of the sevenfold consciousness of the liberated spiritual man, who, instead of the first, has firmly established wisdom; instead of the second, realized liberation; instead of the third, a deep and ever increasing delight; instead of the fourth, the certainty that all duties are fulfilled: I have finished the work which thou gavest me to do; and, for the fifth, sixth and seventh, joy, fearlessness and the firm-set being of the Eternal.

28. From steadfastly following after the means of Yoga, comes the light of wisdom in full discernment.

Here, we enter on the more detailed practical teaching of Patanjali, with its sound and luminous good sense. And, when we come to detail the means of Yoga, we shall be astonished at their simplicity. There is little that is mysterious in them. They are very familiar. The essence of the matter lies in carrying them out.

29. The eight means of Yoga are: the Commandments, the Rules, right Poise, right Control of the life-force, Withdrawal, Concentration, Meditation, Illumination.

These eight means are to be followed in their order, in the sense which will immediately be made clear. We can get a ready understanding of the first two, by comparing them with the Commandments which must be obeyed by all good citizens, and the Rules which are laid on the members of religious orders. Until one has fulfilled the first, it is futile to concern oneself with the second. And so with all the means of Yoga. They must be taken in their order.

30. The Commandments are these: non-injury, truthfulness, abstaining from stealing, from impurity, from covetousness.

These five precepts are almost exactly the same as the Buddhist Commandments: not to kill, not to steal, not to be guilty of incontinence, not to drink intoxicants, to speak the truth. Almost identical is St. Paul's list: Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet. And in the same spirit is the

answer made to the young man having great possessions, who asked, What shall I do to be saved, and received the reply: Keep the Commandments.

This broad general training, which forms and develops human character, must be accomplished to a very considerable degree, before there can be much hope of success in the further stages of spiritual life. First the psychical, and then the spiritual. First the man, then the angel.

On this broad, humane and wise foundation does the system of Patanjali rest.

31. The Commandments are not limited to any race, place, time or age. They are universal; they are the great obligation.

The Commandments form the broad general training of humanity. Each one of them rests on a universal spiritual law. Each one of them expresses an attribute or aspect of the Self, the Eternal; when we violate one of the Commandments, we set ourselves against the law and being of the Eternal, thereby bringing ourselves to inevitable confusion. So the first steps in spiritual life must be taken by bringing ourselves into voluntary obedience to these spiritual laws, and thus making ourselves partakers of the spiritual powers, the being of the Eternal. Like the law of gravity, the need of air to breathe, these great laws know no exceptions. They are in force in all lands, throughout all times, for all mankind.

32. The Rules are these: purity, serenity, fervent aspiration, spiritual reading, and perfect obedience to the Master.

Here we have a finer law, one which humanity as a whole is less ready for, less fit to obey. Yet we can see that these Rules are the same in essence as the Commandments, but on a higher, more spiritual plane. The Commandments may be obeyed in outer acts and abstinences; the Rules demand obedience of the heart and spirit, a far more awakened and more positive consciousness. The Rules are the spiritual counterpart of the Commandments; and they themselves have finer degrees, for more advance spiritual growth.

33. To conquer transgressions, the weight of the imagination should be thrown on the opposite side.

Let us take a simple case, that of a thief, a habitual criminal, who has drifted into stealing in childhood, before the moral consciousness has awakened. We may imprison such a thief, and deprive him of all possibility of further theft, or of using the divine gift of will. Or we may recognize his disadvantages, and help him gradually to build up possessions which express his will, and draw forth his self-respect. If we imagine that, after he has built well, and his possessions have become dear to him, he himself should be robbed, then we can see how

he would come vividly to realize the essence of theft and of honesty, and would cleave to honest dealings with firm conviction. In some such way does the great Law teach us. Our sorrows and losses teach us the pain of the sorrow and loss we inflict on others, and so we cease to inflict them.

Now as to the more direct application. To conquer a sin, let heart and mind rest, not on the sin, but on the contrary virtue. Let the sin be forced out by positive growth in the true direction, not by direct opposition. Turn away from the sin and go forward courageously, constructively, creatively, in well-doing. In this way the whole nature will gradually be drawn up to the higher level, on which the sin does not even exist. The conquest of a sin is a matter of growth and evolution, rather than of opposition.

34. Transgressions are injury, falsehood, theft, incontinence, envy, whether committed, or caused, or assented to, through greed, wrath, or infatuation; whether faint, or weak, or excessive; bearing endless fruit of ignorance and pain. Therefore must the weight be cast on the other side.

Here are the causes of sin: greed, wrath, infatuation, with their effects, ignorance and pain. The causes are to be cured by better wisdom, by a truer understanding of the Self, of Life. For greed cannot endure before the realization that the whole world belongs to the Self, which Self we are; nor can we hold wrath against one who is one with the Self, and therefore with ourselves; nor can infatuation, which is the seeking for the happiness of the All in some limited part of it, survive the knowledge that we are heirs of the All. Therefore let thought and imagination, mind and heart, throw their weight on the other side; the side, not of the world, but of the Self.

35. Where non-injury is perfected, all enmity ceases in the presence of him who possesses it.

We come now to the spiritual powers which result from keeping the Commandments; from the obedience to spiritual law which is the keeping of the Commandments. Where the heart is full of kindness which seeks no injury to another, either in act or thought or wish, this full love creates an atmosphere of harmony, whose benign power touches with healing all who come within its influence. Peace in the heart radiates peace to other hearts, even more surely than contention breeds contention.

36. Where truth is perfected, it brings the reward of all rites.

Here is implied the belief that all sacrificial rites and acts of worship win a necessary reward from the celestial powers; and we are told that he who is perfected in truth wins these rewards without rites. The power of truth in his soul, his oneness with the truth and reality

of things, is a strong, inevitable force, to which all things respond, as he who has faith can remove mountains.

37. Where cessation from theft is perfected, all treasures present themselves to him who possesses it.

Here is a sentence which may warn us that, besides the outer and apparent meaning, there is in many of these sentences a second and finer significance. The obvious meaning is, that he who has wholly ceased from theft, in act, thought and wish, finds buried treasures in his path, treasures of jewels and gold and pearls. The deeper truth is, that he who in every least thing is wholly honest with the spirit of Life, finds Life supporting him in all things, and gains admittance to the treasure house of Life, the spiritual universe.

38. For him who is perfect in continence, the reward is valor and virility.

The creative power, strong and full of vigor, is no longer dissipated, but turned to spritual uses. It upbuilds and endows the spiritual man, conferring on him the creative will, the power to engender spiritual children instead of bodily progeny. An epoch of life, that of man the animal, has come to an end; a new epoch, that of the spiritual man, is opened. The old creative power is superseded and transcended; a new creative power, that of the spiritual man, takes its place, carrying with it the power to work creatively in others for righteousness and eternal life.

39. Where there is firm conquest of covetousness, he who has conquered it awakes to the how and why of life.

So it is said that, before we can understand the laws of Karma, we must free ourselves from Karma. The conquest of covetousness brings this rich fruit, because the root of covetousness is the desire of the individual soul, the will toward manifested life. And where the desire of the individual soul is overcome by the superb, still life of the universal Soul welling up in the heart within, the great secret is discerned, the secret that the individual soul is not an isolated reality, but the ray, the manifest instrument of the Life, which turns it this way and that until the great work is accomplished, the age-long lesson learned. Thus is the how and why of life disclosed by ceasing from covetousness.

40. Through purity comes a withdrawal from one's own bodily life, a ceasing from infatuation with the bodily life of others.

As the spiritual light grows in the heart within, as the taste for pure Life grows stronger, the consciousness opens toward the great, secret places within where all life is one, where all lives are one. Thereafter, this outer, manifested, fugitive life, whether of ourselves or of others, loses something of its charm and glamor, and we seek rather the deep infinitudes. Instead of the outer form and surroundings of our lives,

we long for their inner and everlasting essence. We desire not so much outer converse and closeness to our friends, but rather that quiet communion with them in the inner chamber of the soul, where spirit speaks to spirit, and spirit answers; where alienation and separation never enter; where sickness and sorrow and death cannot come.

41. To the pure of heart come also a quiet spirit, one-pointed thought, the victory over sensuality, and fitness to behold the Soul.

Blessed are the pure in heart, for they shall see God, who is the supreme Soul; the ultimate Self of all beings. In the deepest sense, purity means fitness for this vision, and also a heart cleansed from all disquiet, from all wandering and unbridled thought, from the torment of sensuous imaginings; and when the spirit is thus cleansed and pure, it becomes at one in essence with its source, the great Spirit, the primal Life. One consciousness now thrills through both, for the psychic partition wall is broken down. Then shall the pure in heart see God, because they become God.

42. From acceptance, the disciple gains happiness supreme.

One of the wise has said: accept conditions, accept others, accept yourself. This is the true acceptance, for all these things are what they are through the will of the higher Self, except their deficiencies, which come through thwarting the will of the higher Self, and can be conquered only through compliance with that will. By the true acceptance, the disciple comes into oneness of spirit with the overruling Soul; and, since the own-nature of the Soul is being, happiness, bliss, he comes thereby into happiness supreme.

43. The perfection of the powers of the bodily vesture comes through the wearing away of impurities, and through fervent aspiration.

This is true of the physical powers, and of those which dwell in the higher vestures. There must be, first, purity; as the blood must be pure, before one can attain to physical health. But absence of impurity is not in itself enough, else would many nerveless ascetics of the cloisters rank as high saints. There is needed, further, a positive fire of the will; a keen vital vigor for the physical powers, and something finer, purer, stronger, but of kindred essence, for the higher powers. The fire of genius is something more than a phrase, for there can be no genius without the celestial fire of the awakened spiritual will.

44. Through spiritual reading, the disciple gains communion with the divine Power on which his heart is set.

Spiritual reading meant, for ancient India, something more than it does with us. It meant, first, the recital of sacred texts, which, in their very sounds, had mystical potencies; and it meant a recital of texts

which were in themselves divinely emanated, and held in themselves the living, potent essence of the divine.

For us, spiritual reading means a communing with the recorded teachings of the Masters of wisdom, whereby we read ourselves into the Master's mind, just as through his music one can enter into the mind and soul of the master musician. It has been well said that all true art is contagion of feeling; so that through the true reading of true books we do indeed read ourselves into the spirit of the Masters, and share in the atmosphere of their wisdom and power.

45. Soul-vision is perfected through perfect obedience to the Master.

The sorrow and darkness of life come of the erring personal will which sets itself against the will of the Soul, the one great Life. The error of the personal will is inevitable, since each will must be free to choose, to try and fail, and so to find the path. And sorrow and darkness are inevitable, until the path be found, and the personal will made once more one with the greater Will, wherein it finds rest and power, without losing freedom. In His will is our peace. And with that peace comes light. Soul-vision is perfected through obedience.

46. Right poise must be firm and without strain.

Here we approach a section of the teaching which has manifestly a twofold meaning. The first is physical, and concerns the bodily position of the student, and the regulation of breathing. These things have their direct influence upon soul-life, the life of the spiritual man, since it is always and everywhere true that our study demands a sound mind in a sound body. The present sentence declares that, for work and for meditation, the position of the body must be steady and without strain, in order that the finer currents of life may run their course.

It applies further to the poise of the soul, that fine balance and stability which nothing can shake, where the consciousness rests on the firm foundation of spiritual being. This is indeed the house set upon a rock, which the winds and waves beat upon in vain.

47. Right poise is to be gained by steady and temperate effort, and by setting the heart upon the everlasting.

Here again, there is the twofold meaning, for physical poise is to be gained by steady effort of the muscles, by gradual and wise training, linked with a right understanding of, and relation with, the universal force of gravity. Uprightness of body demands that both these conditions shall be fulfilled.

In like manner the firm and upright poise of the spiritual man is to be gained by steady and continued effort, always guided by wisdom, and by setting the heart on the Eternal, filling the soul with the atmosphere of the spiritual world. Neither is effective without the other.

Aspiration without effort brings weakness; effort without aspiration brings a false strength, not resting on enduring things. The two together make for the right poise which sets the spiritual man firmly and steadfastly on his feet.

48. The fruit of right poise is the strength to resist the shocks of infatuation or sorrow.

In the simpler physical sense, which is also covered by the wording of the original, this sentence means that wise effort establishes such bodily poise that the accidents of things cannot disturb it, as the captain remains steady, though disaster overtake his ship.

But the deeper sense is far more important. The spiritual man too must learn to withstand all shocks, to remain steadfast through the perturbations of external things and the storms and whirlwinds of the psychical world. This is the power which is gained by wise, continuous effort, and by filling the spirit with the atmosphere of the Eternal.

49. When this is gained, there follows the right guidance of the life-currents, the control of the incoming and outgoing breath.

It is well understood to-day that most of our maladies come from impure conditions of the blood. It is coming to be understood that right breathing, right oxygenation, will do very much to keep the blood clean and pure. Therefore a right knowledge of breathing is a part of the science of life.

But the deeper meaning is, that the spiritual man, when he has gained poise through right effort and aspiration, can stand firm and guide the currents of his life, both the incoming current of events, and the outgoing current of his acts.

Exactly the same symbolism is used in the saying: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . Those things which proceed out of the mouth come forth from the heart . . . out of the heart proceed evil thoughts, murders, uncleanness, thefts, false witness, blasphemies. Therefore the first step in purification is to keep the Commandments.

50. The life-current is either outward, or inward, or balanced; it is regulated according to place, time, number; it is either long or short.

The technical, physical side of this has its value. In the breath, there should be right inbreathing, followed by the period of pause, when the air comes into contact with the blood, and this again followed by right outbreathing, even, steady, silent. Further, the lungs should be evenly filled; many maladies may arise from the neglect and consequent weakening, of some region of the lungs. And the number of breaths is so important, so closely related to health, that every bulletin records it.

But the deeper meaning is concerned with the currents of life; with that which goeth into, and cometh out of the heart.

51. The fourth degree is concerned with external and internal objects.

The traditional interpretation of this is, that it is concerned with the relation of the breath to certain centers in the body, in which are nerve-forces related to exceptional astral powers; and the commentators detail the centers and their forces.

The inner meaning seems to be that, in addition to the three degrees of control already described, control, that is, over the incoming current of life, over the outgoing current, and over the condition of pause or quiescence, there is a fourth degree of control, which holds in complete mastery both the outer passage of events and the inner currents of thoughts and emotions; a condition of perfect poise and stability in the midst of the flux of things outward and inward.

52. Thereby is worn away the veil which covers up the light.

The veil is the psychic nature, the web of emotions, desires, argumentative trains of thought, which cover up and obscure the truth by absorbing the entire attention and keeping the consciousness in the psychic realm. When hopes and fears are reckoned at their true worth, in comparison with lasting possession of the Soul; when the outer reflections of things have ceased to distract us from inner realities; when argumentative thought no longer entangles us, but yields its place to flashing intuition, the certainty which springs from within, then is the veil worn away, the consciousness is drawn from the psychical to the spiritual, from the temporal to the Eternal. Then is the light unveiled.

53. Thence comes the mind's power to hold itself in the light.

It has been well said, that what we most need is the faculty of spiritual attention; and, in the same direction of thought it has been eloquently declared that prayer does not consist in our catching God's attention, but rather in our allowing God to hold our attention.

The vital matter is, that we need to disentangle our consciousness from the noisy and perturbed thraldom of the psychical, and to come to consciousness as the spiritual man. This we must do, first, by purification, through the Commandments and the Rules; and, second, through the faculty of spiritual attention, by steadily heeding endless fine intimations of the spiritual power within us, and by intending our consciousness thereto; thus by degrees transferring the center of consciousness from the psychical to the spiritual. It is a question, first, of love, and then of attention.

54. The right Withdrawal is the disengaging of the powers from entanglement in outer things, and their return to the quality of consciousness.

To understand this, let us reverse the process, and think of the one consciousness, centered in the Soul, gradually expanding and taking on the form of the different perceptive powers; the one will, at the same time, differentiating itself into the varied powers of action.

Now let us imagine this to be reversed, so that the spiritual force, which has gone into the differentiated powers, is once more gathered together into the inner power of intuition and spiritual will, taking on that unity which is the hall-mark of spiritual things, as diversity is the seal of material things.

It is all a matter of love for the quality of spiritual consciousness, as against psychical consciousness, of love and attention. For where the heart is, there will the treasure be also; where the consciousness is, there will the vesture with its powers be developed.

55. Thereupon follows perfect mastery over the powers.

When the spiritual condition which we have described is reached, with its purity, poise, and illuminated vision, the spiritual man is coming into his inheritance, and gaining a complete mastery of his powers.

Indeed, much of the struggle to keep the Commandments and the Rules has been paving the way for this mastery; through this very struggle and sacrifice the mastery has become possible; just as, to use Saint Paul's simile, the athlete gains the mastery in the contest and the race, through the sacrifice of his long and arduous training. Thus he gains the crown.

(To be continued.)

"You want to find out a mode of renunciation that will be an escape from pain. I tell you again, there is no such escape possible except by perverting or mutilating one's nature."

GEORGE ELIOT.

THEOSOPHY AND SECULAR LITERATURE

III

Giovanni Pico, Earl of Mirandola

"Love God while we are in the body we rather may than either define or know Him. By loving Him we more profit ourselves, have less trouble, please Him better. Yet had we rather, ever seeking Him by the way of speculation, never find Him than, by loving Him, possess that which without loving were in vain found."

TO include the illustrious Earl of Mirandola in "Secular Literature" along with Dante, Whitman, Goethe, Burke, Wordsworth may seem strange. These companions are men whose position in the literary world is not questioned. Pico has no such reputation; he is in the Limbo of scholarship. He was celebrated in his own century throughout civilised Europe, and in a circle of brilliant intellects was called the "Phœnix of the Wits," but his erudition, his piety, and his courtesy are now scarcely a memory. Literature does not claim him, and a certain "fancifulness" in his writing excludes him from the decorous company of theologians and philosophers. Yet in the life of this forgotten cavalier there is a real interest and satisfaction for men of to-day. For Pico was not only a mystic but an occultist, as far as might be. He divined a secret doctrine of the universe, and endeavored to learn the doctrine.

Pico's century brought to the small Latin world, from Constantinople, a knowledge of the older Greek civilisation, and Pico entertained as his guest and tutor one of those Greek scholars who had fled from the triumphant Turk. Introduced by this teacher to the writings of Plato and of Plotinus, Pico, like his contemporaries, gave days and nights to loving companionship with these masters; and their soaring imaginations disclosed to him a universe vaster than the triple world which mediæval rationalism had mapped and marked so precisely, leaving no coast or sea unknown. With no professional interest in the Church, Pico and his friends turned in revulsion from a mean and petty dogma to the noble pagan faith of the past. Longer and deeper study led them back to their Christian inheritance. For these Italians of the Renaissance discovered as the Church Fathers had done earlier, the fundamental unity of Platonic and Christian teachings—the one inspiration that quickened both. And that theosophic discovery led the Italians to theosophic practice—they could not call the Greeks heathen.

Pico's biography was composed soon after his death by his nephew, and, after a decade or two, was put into English by a man who loved and revered him as he revered the Greeks—Sir Thomas More. This account of Pico is so full of charm that I shall let Sir Thomas tell the story, and shall, myself, merely modernize Sir Thomas's spelling and obsolete words.

Pico had, of course, no ordinary birth. Actual records trace his descent through noble ancestors to the period of Charlemagne, but a sense of the fitness of things led the biographer still further back until in the Emperor Constantine he found a root worthy of this noble scion. Pico was born in 1463.

"A marvellous sight was there seen before his birth: there appeared a fiery garland standing over the chamber of his mother while she travailed, and suddenly vanished away; which appearance was peradventure a token that he which should that hour in the company of mortal men be born, in the perfection of understanding should be like the perfect figure of that round circle or garland, and that his excellent name should round about the circle of this whole world be magnified: that his mind should alway, as the fire, aspire upward to heavenly things, and his fiery eloquence should with an ardent heart in time to come worship and praise Almighty God with all his strength."

His training until the period of youth was secular. "In the fourteenth year of his age by the commandment of his mother (who longed exceedingly to have him become priest) he departed to Bologna to study in the laws of the Church; which when he had two years tasted, perceiving that the faculty leaned to nothing but only mere traditions and ordinances, his mind fell from it." Leaving Bologna and its lifeless dogma Pico was for many years unsettled, now journeying to famous scholars, now reading in retirement at Mirandola, seeking in philosophy that wisdom and joy which he had not found in theology. "After this [the two years in Bologna] as an eager student of the secrets of nature he left these common trodden paths, and gave himself wholly to speculation and philosophy, as well human as divine. For the obtaining whereof (after the manner of Plato and Apollonius) he scrupulously sought out all the famous doctors of his time, visiting studiously all the universities and schools, not only through Italy but also through France. And such indefatigable labor gave he to those studies that while yet a beardless child he was both reputed, and was indeed a perfect philosopher." In the course of his wandering he went, in 1484, to Florence, where Lorenzo de' Medici had assembled a little company of men fervent in their devotion to Plato. Pico's mind and heart made him at one with these friends, and it was he who urged Ficino, the leader of the group, to translate Plotinus as he had already done Plato. In 1486, Pico journeyed on to Rome where he remained for a year, challenging the scholars of all Europe to enter into intellectual combat with him. "Now he had been

seven years conversant in these studies when, full of pride and desirous of glory and men's praise (for yet was he not kindled in the love of God) he went to Rome, and there (coveting to make a show of his skill, and little considering how great envy he should raise against himself) he proposed nine hundred questions of divers and sundry matters, as well in logic and philosophy as theology, picked and sought with great study, both out of Latin authors and Greek and partly also out of the secret mysteries of the Hebrews, Chaldees, and Arabs: and many things, further, drawn out of the old obscure philosophy of Pythagoras, Trismegistus, and Orpheus, and many other strange things not only unknown but even unheard of before that day except by a few specially wise men. All which questions he fastened and set up in open places—that they might be to all people the better known—and offered to bear the expenses of all men who would come thither out of far countries to dispute with him." Not daring to expose themselves to Pico's mental steel, the pride-wounded schoolmen expressed their resentment by bringing charges of heresy against him; thirteen of his nine hundred propositions, they declared, were subversive of the faith. "Then joined they [the schoolmen] to them some good simple folk who, out of zeal for the faith and a pretence of religion, should impugn those propositions as new things to which their ears were not accustomed. But he, not bearing the loss of his fame made a defense for those thirteen propositions—a work of great erudition and elegance and stuffed with the knowledge of many things. Which work he compiled in twenty nights. But the book in which the whole nine hundred questions with their conclusions were contained (for as much as there were in them many things strange and not fully declared, and were more mete for secret communication of learned men than for open hearing by common people, who for lack of training might take hurt thereby) Pico desired himself that it should not be read. And so was the reading thereof forbidden."

That spectacular year at Rome ended Pico's worldly career. He had won fame and glory only to find it petty, despicable, and dangerous. He gave over selfish pursuits and drew the moral reins tightly. "Women's blandishments he changed into the desire of heavenly joys, and despising the blast of vain glory which he before desired, now with all his mind he began to seek the glory and profit of Christ's Church, and so began he to order his conditions that from thenceforth he might have been approved even though an enemy were his judge. From thenceforth he gave himself day and night most fervently to the study of Scripture, in which he wrote many noble books which well testify both his angelic wit, his ardent labor, and his profound erudition. Great libraries it is incredible to consider with how marvellous celerity he read them over and wrote out what pleased him. Of the old fathers of the Church, so great knowledge he had as it would be hard for one to have who had lived long and had done nothing else but read. Of the newer divines he had so good judgment that it would seem there was nothing in any of them unknown to him, for he held all things as if their works were ever before his eyes."

The new life of stern morality increased his renown by the addition of Christian virtues to intellectual prowess, and the princely humanists who ruled the Italian territories endeavored to draw him to their courts

which he would have made splendid. But he now avoided foolish debates and discussions. "It was a common saying with him that such altercations were for a logician and not mete for a philosopher. He said also that such conversations greatly profited as were conducted with a peaceable mind to the disclosing of truth, in secret company without great audience. But he said those disputes did great hurt that were held openly for the ostentation of learning and to win the favor of the common people and the commendation of fools."

To his contemporaries, Pico's learning seemed universal. Not only Greek—Platonic and Neo-Platonic—literature was familiar, but recondite tongues and books were drawn upon to catholicise his mind and temper. He writes from Paris to a friend: 'After great fervent labor with much watching and indefatigable travail, I have learned both the Hebrew language and Chaldaic, and now I have set hand to overcome the great difficulty of the Arabic tongue. These, my dear friend, are things I have ever thought, and still think, appertain to a noble prince." It was not merely the reading of academies that Pico was doing in these strange tongues. He had gone through the Cabala, he was working at cosmogony, and he was seeking in those antique records some ray of the secret light that should illuminate the dark vastnesses of space.

I have said Pico is in the Limbo of scholarship. The words are lightly used. I do not mean he is one of the assertive crowd who to-day so complacently wear their honors. He is rather that treasure almost lost to the modern world—a man of culture. Through the extravagant praise of his nephew and of Sir Thomas one easily perceives those rare qualities that made his attainments appear almost an effect of magic. Pico was a spiritual alchemist. In the alembic of his mind he revolved the crude material of information until, heated by the fire of his spirit, the raw ingredients disappear, fused into the pure gold of culture. With all his nights and days of labor and his isolation for research, Pico remained what he was born—a cavalier, a courtier; like St. Paul he added the world's best gifts to fervor of spirit. "He was of cheer always merry and of so benign nature that he was never troubled with anger. And he said once to his nephew that whatsoever should happen (fell there never so great misadventure) he could never, he thought, be moved to wrath unless his chests perished in which his books lay that he had with great travail and watch compiled. But forasmuch as he considered that he labored only for the love of God and the profit of His Church, and that he had dedicated unto Him all his works, his studies, and his deeds, and because he saw that since God is almighty they could not miscarry but by His commandment or sufferance, he verily trusted, since God is all good, that He would not suffer him to have that occasion of heaviness. O very happy mind which no adversity might oppress, which no prosperity might enhance! Familiarity with all philosophy could not make him proud, fluency in Hebrew, Chaldee, and Arabic besides Greek and Latin could not make him vainglorious, nor could his noble blood puff up his heart."

After Pico's conversion Savonarola became his friend, and urged him toward holy orders. For a time the cowl and girdle seemed his duty, and he declared one day to his nephew that he should distribute his wealth among the poor, and, carrying the cross, go barefoot through the world, preaching in every town and castle. The call was not, however, imperious, and Pico served the Church only as layman. But at his death in 1494, Savonarola, as if in recognition of the scholar's ascetic spirit, robed the dead man's body and buried it in the habit of the friars. "Of outward observances," writes the nephew, "he gave no very great force. We speak not of those observances which the Church commandeth to be observed, for in those he was diligent; but we speak of those ceremonies which folk bring up, setting the very service of God aside, Who is (as Christ saith) to be worshipped in spirit and in truth. But in the inward affections of the mind he clave to God with very fervent love and devotion." Pico wrote himself to this same nephew: "When I stir thee to prayer I stir thee not to the prayer which standeth in many words, but to that prayer which in the secret chamber of the mind, in the privy closet of the soul, with lively affection speaketh to God, and in the most lightsome darkness of contemplation not only presenteth the mind to the Father but also uniteth it with Him by unspeakable ways which only they know who have experienced it."

His life is a striking example of humility in high places, and of the turning away of the spirit from all the wisdom of men to the hidden Wisdom of God. "The little affection of an old man or an old woman to Godward (were it never so small) he set more store by than by all his own knowledge as well of natural things as godly. And oftentime in communication he would admonish his familiar friends how these mortal interests diminish and end, how uncertain and precarious is our life. Wherefore he exhorted them to turn up their minds to love God, which was a thing far excelling all the skill and knowledge it is possible for us in this life to obtain. The same thing also in the book which he entitled *De Ente et Uno,* he treateth when he interrupteth the course of his argument, and, turning his words to Angelus Politianus (to whom he dedicateth that book) he writeth in this wise. But now behold, O my well beloved Angelo, what madness possesseth us. Love God while we are in the body we rather may than either define or know Him. By loving Him we more profit ourselves, have less trouble, please Him better. Yet had we rather ever seeking Him, by the way of speculation, never find Him than, by loving Him possess that which without loving were in vain found."

The most important of Pico's formal writings are the *Heptaplus,* a comment upon the book of Genesis which contains his speculations on cosmogony, and the work just mentioned, *De Ente et Uno,* a setting forth of the Platonic conception of God as essentially the Christian conception. These two treatises are not accessible to the present writer, who is, moreover, unpractised in the discussion of occultism and systematic philosophy, and unable adequately to present Pico's works, were they at hand. Various comments upon these two writings come from men who would measure the unsearchable riches of the spirit with the yard-

stick of the physical intellect. To such men these writings, like many others, are "the wildest possible jumble of incompatible ideas, which not even the most dextrous legerdemain can twist into the remotest semblance of congruity." Perhaps it will be sufficient to present to theosophist readers one such comment. They may succeed where the commentator has failed, and intuitively feel the aspiration that led this Italian to divine a secret doctrine, though it was not granted him to see more than a few broken rays of light. A commentator writes thus:

"In the dedicatory letter prefixed to the *Heptaplus* Pico explains to Lorenzo the scheme of the work, and the motives which induced him to undertake it. Besides the inestimable advantage which he derived from being the immediate recipient of divine revelation, Moses, it appears, was the greatest of all philosophers. Was he not versed in all the science of the Egyptians, and was not Egypt the source whence the Greeks drew their inspiration? True it is that Moses has not the least the appearance of a philosopher, but even in the account of the creation seems only to be telling a very plain and simple story, but that must not be allowed to detract from his claims. Doubtless he veiled a profound meaning under this superficial show of simplicity, and spoke in enigmas, or allegories, even as Plato and Jesus Christ were wont to do, in order that they might not be understood except by those to whom it was given to understand mysteries.

"In all true wisdom there should be an element of mystery; it would not be right that everyone should be able to understand it.

"The interpretation is worthy of the proem. In the threefold division of the Tabernacle Pico finds a type of the three spheres—angelic or intelligible, celestial, and sublunary—which, with man, the microcosm, make up the universe; and thus has no difficulty in understanding why the veil of the Temple was rent when Christ opened a way for man into the super-celestial sphere. These four worlds are all one, not only because all have the same first principle and the same final cause, and are linked together by certain general harmonies and affinities, but also because whatever is found in the sublunary sphere has its counterpart in the other two, but of a nobler character. Thus to terrestrial fire corresponds in the celestial sphere the sun; in the super-celestial, seraphic intelligence. Similarly, what is water on earth is in the heavens the moon, and in the super-celestial region cherubic intelligence. 'The elementary fire burns, the celestial vivifies, the super-celestial loves.' What cherubic intelligence does, Pico forgets to say; but, fire and water being opposed, it is clear that it ought to hate.

"In the intelligible world God, surrounded by nine orders of angels, unmoved Himself, draws all to Himself; to whom in the celestial world corresponds the stable empyrean with its nine revolving spheres; in the sublunary world the first matter with its three elementary forms, earth, water, and fire, the three orders of vegetable life, herbs, plants, and trees, and the three sorts of 'sensual souls,' zoöphytic, brutish, human, making together 'nine spheres of corruptible forms.'

"Man, the microcosm, unites all three spheres; having a body mixed of the elements, a vegetal soul, and the senses of the brute, reason or spirit, which holds of the celestial sphere, and an angelic intellect, in virtue of which he is the very image of God.

"Now it is true that Moses in his account of the creation appears to ignore all this, but it is not for us on that account to impute to him ignorance of it. On the contrary, we must suppose that his cosmogony is equally true of each of the four worlds which make up the universe, and must accordingly give it a fourfold interpretation. A fifth chapter will be rendered necessary by the difference between the four worlds, and a sixth by their affinities and community.

"We have thus six chapters corresponding with the six days of creation. A seventh is devoted to expounding the meaning of the Sabbath rest; and to indicate this sevenfold division of the work Pico entitles it *Heptaplus*."

Here we may leave Pico and his commentators. Pico will always interest those who watch the development of the English race on account of his influence upon Sir Thomas More and John Colet. Within a few decades after Pico's death, these Englishmen, kindled at his flame, were endeavoring to reform and rejuvenate the Church from within, to restore that purity of spiritual doctrine which their study of Greek sources had shown them was so remote from the rationalistic corruption of Latin theologians.

C.

"I think that I see why pain is our only solvent. Work may be hard, but also it sustains and energises. Happiness, even the purest, clings round the fibres of our nature like a vine, stifling and arresting when it grows strong. But in pain the reliance upon the personal nature is broken up, we find ourselves at last in a place where there is no hope; there is no issue thence. And then at last the personal and psychic natures are dissolved beneath the salt wave of sorrow, the self-reliance shaken, the vistas all closed, then we see the only light, the only hope, in Him. So it seems to me quite clear why pain is the only teacher."

From a private letter.

A SUMMARY OF THE SECRET DOCTRINE

PART I

Evolution

PUTTING aside all technical and Sanskrit terms as far as possible, let us try to deal in this study not with complicated and puzzling details, but with the broadest and simplest aspects of what appears to us to be truth. Emerson says, "We know truth when we see it, from opinion, as we know when we are awake, that we *are* awake."

In the very beginning of this study one is confronted with two great problems of which it is necessary to have some clear understanding before going on. What is meant by the terms "God" and "man"? Many definitions of both are fully given in the theosophical manuals, and above all in *The Key to Theosophy* and the *Secret Doctrine,* but their very fullness is sometimes an obstacle in the path of the beginner, and it has been thought advisable, therefore, to frame a skeleton as it were, of the chief teachings of the *Secret Doctrine,* to be filled out by the results of the student's own study and reflection. For no study, however persevering, no mere heaping up of facts, will be of much avail, unless accompanied by the sifting processes of thought that shall separate the wheat from the chaff, and prepare the bread of life for the heavenly banquet. But no system of philosophical or religious thought can be formulated without some expression, however crude and inadequate, of our conception of the Absolute Unity in whom we live and move and have our being. In *The Key to Theosophy* there is a very beautiful extract from a kabalistic poem, which expresses such a conception as well as so lofty an idea can be expressed.

"Thou art One, the root of all numbers, but not as an element of numeration, for Unity admits not of multiplication, change, or form. Thou art One, and in the secret of Thy Unity the wisest of men are lost, because they know it not. Thou art One, and Thy Unity is never diminished, never extended and cannot be changed. Thou art One, and no thought of ours can fix for Thee a limit or define Thee. Thou Art, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how, and the why, *etc., etc.*"

To this majestic conception of the Divine Unity, we may add the theosophical teaching that all Nature, objective and subjective, what is within us and what is without, *is, was,* and ever *will be* One Absolute

Essence, from which all things proceed, and to which all things must return. Upon the absolute identity of all spirits with the One Spirit, depends the conception of Universal Brotherhood, the outcome and realisation of this identity. And as all mankind is in reality of one Essence, infinite and eternal, whether we call it "God" or "Nature," or prefer to give it no name other than "THAT," it follows that nothing can affect one nation or one man without affecting all nations and all men, as a pebble thrown into a quiet lake sends ripples in every direction, till they die out upon its shore, or as the report of a cannon traverses the ether with vibrations that never end.

In the twelfth chapter of *Isis Unveiled,* Vol II, we find ten propositions stated as the fundamental principles of Eastern philosophy, and slightly condensed, they read as follows:

I. There is no miracle. Everything is the result of law.

II. Nature is triune; there is a visible, objective nature; an invisible, indwelling and energising nature, the exact model of the other and its vital principle, and above these two, Spirit, source of all forces, alone, eternal, and indestructible. The lower two constantly change; the higher third does not.

III. Man is also triune; he has his objective physical body; his vitalising astral body or soul, the real man; and these two are brooded over and illumined by the third, the sovereign, the immortal Spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. (*The trinity of nature is the lock of magic; the trinity of man the key that fits it.* Isis II, 635.)

IV. Magic as a science, is the knowledge of these principles; as an art, its application in practice.

V. Arcane knowledge misapplied is sorcery; beneficently used, true magic or WISDOM.

VI. Mediumship is the opposite of adeptship, one is controlled, the other controls.

VII. All things that were, that are, or that will be, are recorded in the astral light, and are visible to the initiated adept.

VIII. Races of men differ in spiritual gifts.

IX. One phase of magic is the voluntary and conscious withdrawal of the astral body from the physical. Inert physical matter may be disintegrated, passed through walls, and re-combined—in certain cases and under certain conditions—but not living animal organisms.

X. The corner-stone of Magic is an intimate, practical knowledge of magnetism and electricity, their qualities, correlations, and potencies, and a familiarity with their effects on animals and men, as well as a knowledge of the qualities of plants and minerals.

These "fundamental principles," simple as they appear on the surface, comprise, if rightly understood, the most important teachings of occultism, while the truth demands a knowledge of "the natural sciences" such as is possessed by no one living man.

Another view of the fundamental propositions of the *Secret Doctrine* will give us—

(A.) An Omnipotent, Eternal, Boundless and Immutable PRINCIPLE, which is beyond the range of human thought. It is Omnipotent, because it *is* Power; it is *eternal,* because it has neither beginning nor end; it is *boundless,* because it is infinite, and is best symbolised by a sphere whose centre is everywhere, and whose circumference is nowhere; it is *immutable* because it is devoid of all attributes, and in it is neither variableness nor shadow of turning. It is "Be-ness," rather than Being, and is beyond all human thought or speculation.

This "Be-ness" is symbolised in the *Secret Doctrine* under two aspects. On the one hand absolute, abstract Space, the one thing that no human mind can exclude from any conception, or conceive of by itself. To think of ourselves as somewhere, and to think of all other things more or less distant from ourselves, as somewhere else, in fact, is perhaps as near as we can get to an idea of Space, but it is far from an idea of *abstract* Space.

On the other hand, we have absolute, abstract Motion, representing unconditioned consciousness. And as consciousness is inconceivable to us apart from change, Motion best symbolises change, its essential characteristic. V. K. Clifford, the mathematician and philosopher, was thinking of this essential characteristic of motion when he said—"In point of fact we do nothing all day but *change our minds.*" Like the shifting figures of a kaleidoscope, one combination of ideas is swiftly followed by another, and one can never get the same figure twice.

This abstract Motion is the ONE LIFE, eternal, invisible, but omnipresent, without beginning or end, yet periodical in its regular manifestations. We have, then, as the fundamental proposition of the *Secret Doctrine,* this metaphysical ONE ABSOLUTE or BE-NESS. From this "Causeless Cause" the occultist derives the "First Cause," or the Logos (the *Word* of St. John), for the "first" cannot be the Absolute because it is conditioned and finite, and is but a manifestation of the Absolute. But as soon as we pass from this phase of thought, which to us is absolute negation, duality begins, in the contrast of Spirit (or Consciousness) and Matter, Subject and Object. These are the first of what the Eastern philosophers have called "the pairs of opposites;" but Spirit and Matter are not to be regarded as independent realities, but rather as two aspects of the Logos, constituting the basis of conditioned Being. Apart from Universal Substance, or that which underlies (*sub stans*) Matter in all its grades of differentiation, Universal

Thought (the root of all individual consciousness) could not manifest itself as that individual consciousness without a vehicle of matter, because at a certain stage of development, a physical basis is necessary to focus a ray of the Universal Mind. And apart from Universal Thought, Universal Substance would remain an empty abstraction.

Duality therefore is the very essence, as it were, of the Existence of the manifested Universe. But just as the opposite poles of Spirit and Matter are but aspects of the One Unity in which they are synthesised, so there exists in the manifested universe the guiding power of all manifestation, the "Thought Divine," transmitted and made manifest through the intelligent Forces which are the architects of the visible world. Thus from Spirit—or Universal Thought—comes our consciousness; from Universal Substance the several vehicles in which that consciousness is individualised and attains to *self*-consciousness; while the Divine Energy in its varied manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

(B.) The second fundamental axiom affirms the eternity of the whole Universe as a boundless plane, the periodical field of numberless universes. "The Pilgrim"—the title given to the Monad or Unit of consciousness during its cycle of incarnations—is the only eternal principle in us, being an indivisible part of the Universal Spirit. Furthermore "the appearance and disappearance of Worlds, is like a regular tidal ebb of flux and reflux." This is a manifestation of the absolute universality of the law of periodicity recorded in all departments of nature.

(C.) Thirdly, the *Secret Doctrine* insists upon the identity of all Souls with the Universal Over-Soul, itself an aspect of the Unknown Root, and (D.) the obligatory pilgrimage of every Soul through "the cycle of Necessity" or incarnation, in accordance with cyclic and Karmic law. In other words, no purely divine Soul can have an independent conscious existence before it has passed through, (first) every elemental form of the phenomenal world of that cycle of existence to which it belongs, and (second) has acquired its individuality, first by natural impulse and then by self-devised efforts modified by its Karma, thus ascending through all degrees of intelligence from that of the mineral to that of the holiest archangel. The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in any man, except those won by his own Ego through personal effort during a long series of reincarnations. This is the greatest point of difference between the "orthodox" and the theosophical systems, the one dependent on the sacrifice of an innocent being for the sake of a humanity doomed from the beginning to sin and evil, the other holding that man alone can work out his own salvation, and that every step is conditioned by

immutable Law. The orthodox view of the atonement is, of course, but the outer and exoteric dogma, the esoteric doctrine is the inner and spiritual teaching. But this is not the place to do more than suggest the difference between the two conceptions, and we will now pass on to the study of the *Stanzas* in the first volume of the *Secret Doctrine.* The *Secret Doctrine* itself is based upon these *Stanzas,* taken from an archaic MS. known as *The Book of Dzyan* (phonetically *Djan*). It is written in Senzar, the secret sacerdotal tongue known to all priests and initiates, and is the original work from which the oldest religious books of all nations were compiled.

The history of cosmic evolution is traced in these *Stanzas,* and is, so to speak, an abstract formula of that evolution—not an account of all its stages and transformations. It is a formula which can be applied to all evolution, from that of the earth upward in an ever-ascending scale. Having described the evolution of the earth and of man, and the history of the Races from the First down to our own (the Fifth) in the Fourth Round, the old book goes no further, but stops with the beginning of the Black Age, and the death of Krishna, just (in 1907) 5,008 years ago. It must be remembered that the first seven *Stanzas* treat only of the cosmogony of our own planetary system and what is visible around it after a period of dissolution and re-absorption into the Divine Life of the Universe in accordance with the law of periodicity before-mentioned. It seems needless to remind the student that each great Cycle of Existence is called a *Manvantara,* and is divided into seven *Rounds* during which the Monad goes through the sum total of experience possible upon this planet, circling down through matter, which becomes grosser with each *Round,* and then having to reascend through ever finer and purer grades to Spirit. Each Round is the home, so to speak, of seven Races of men, and these again are divided into Sub-races and Family Races. The seven *Stanzas* then of *The Secret Doctrine,* Vol. I, describe the seven great stages of evolution spoken of in the *Purânas* as "the Seven Creations," and in the Bible as "the Seven Days of Creation."

I. The first *Stanza* describes the One All before the first flutter of reawakened manifestation. And here we are warned that any description of such a state is impossible; it can only be symbolised, or suggested by the negatives of all those most abstract attributes which men *feel,* rather than conceive. "Alone, the One form of existence stretched boundless, infinite, causeless, in dreamless sleep; and Life pulsated unconscious in universal Space."

II. The second stage of evolution is to a Western mind so like the first, that the student's intuition only can enable him to grasp the meaning of the allegorical terms used. In fact all these *Stanzas* appeal to the inner faculties, rather than to those of the ordinary physical brain.

III. Stanza III continues the description of the re-awakening of the Universe after a period of Cosmic Night, and depicts the coming forth of the Monads from their state of absorption within the ONE, and the emergence of the New Life, the manifested Logos, from the depths of the great Dark Waters.

IV. Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestation of the One Supreme Power. They are the intelligent Beings who adjust and control evolution, as they embody in themselves those manifestations of the ONE LAW which we know as "the laws of Nature." This stage of evolution is spoken of in Hindu mythology as "the creation of the Gods."

V. In *Stanza* V the process of world-formation is described; first, diffused Cosmic Matter, then "the fiery whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a planet or a solar system, as the case may be. "The Deity becomes a Whirlwind"; that is, Eternal vibration in the Unmanifested, changes to vertical motion in the manifested. The Whirlwind is also identified with *Fohat,* "Wisdom becomes Fohat," says the *Commentary* on *Stanza* V. Fohat the Spirit of Life, is the Divine Life and Love, the Logos, the potential Creative Power, the active Creative Power, cosmic Motion, cosmic Electricity, etc., etc., according to the plane on which it acts, and the sense in which the term is used. As in the most ancient Greek cosmogony, Eros is the third person of the primeval Trinity (Chaos, Gaea, and Eros), and has nothing in common with Anteros or Cupid, so Fohat is one thing in the unmanifested Universe, and quite another in the physical world. In the unmanifested Universe, Fohat is simply the potential creative power, an abstract philosophical idea. In the manifested universe he is the occult, electric, vital power, which under the will of the Creative Logos gives to all forms that impulse which in time becomes Law. As Divine Love (Eros) the electric power of affinity (chemical and otherwise) is shown allegorically as trying to bring pure Spirit into union with the Soul, the two constituting in man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested. Fohat is the "Spirit" of ELECTRICITY, which is the LIFE of the Universe.

VI. *Stanza* VI indicates the next step in the formation of such a world as ours, and brings the history of its evolution down to its Fourth great period (or *Round*), that in which we are now living. With the fourth verse of *Stanza* VI, ends that portion of the *Stanzas* relating to universal Cosmogony. From this verse on, the *Stanzas* are concerned only with our solar system in general, and the history of our globe in particular. The cosmic periods that separate these verses are of immense duration.

VII. *Stanza* VII continues the history of the earth and of the Creative Powers, and traces the descent of life down to the appearance of Man upon this planet. This ends Vol. I of the *Secret Doctrine,* while the development of "Man," from his first appearance on this earth in this Round, forms the subject of Vol. II.

The commas inclosing "Man" in the last sentence, are very significant, and point to a condition or conditions of being quite different from anything *we* should call man. The *Commentary* on this verse says that Mankind in its first prototypal shadowy form, is the offspring of the Elohim (creative spirits) of Life; in its physical aspect it is the direct progeny of the lowest Spirits of the Earth; for its moral, psychic and spiritual nature it is indebted to a group of divine Beings whose name and characteristics will be given hereafter.

But man's physical development took place at the expense of the spiritual inner man and nature. The three middle principles of earth and man became with every race more material, the Soul stepping back to make room for the physical intellect; the *essence* of elements becoming the material and compound elements now known.

It were an impossible task to give in a few pages even the merest outline of the *Secret Doctrine,* and all that can be done here is to set up a few guide-posts, as it were, to point out the way to the student. The all-important teaching, the corner-stone of the temple, is the Unity of all things with the Divine, and when this has become a conviction, it dominates the whole structure, and we realise that we are indeed "a temple not built with hands, eternal in the heavens."

And now to turn our attention to a few of the most important details that describe the evolution of ourselves and our environment.

In the first place we are struck by the omnipresence of the number *seven,* which meets us at every turn, and which it is quite unnecessary to emphasize here. But after a long and careful comparison of these correspondences, it seemed that the principal reason for the importance of this number lay in its relation to *life,* and in one of the many hidden places of the *Secret Doctrine* was found an explanation of the mystery in the statement that in our world the rhythm of life is in *sevens,* because that is the rhythm of our Mother the Moon, who in dying imparted her life to her child the Earth, according to the great Karmic law. Other planets and stars and solar systems, have other rates of vibration: in them the rhythm of life throbs faster or slower as the case may be. The Sun is the heart of our solar system, and there is a regular circulation of the Life Essence throughout that system, like that of the blood in the body, the Sun contracting as rhythmically at every return of that essence, as the human heart does, only instead of a few seconds, it takes the solar blood ten or eleven years to make its rounds. See the scientific theory of the recurrence of sun-spots.

With *Stanza* VI we begin the study of the elements, seven in all, although only four are yet fully manifested, the fifth only in part, as we are barely within the second half of the Fourth Round, and the Fifth element can only manifest fully in the Fifth Round. With each Round, or cycle of existence, a new element develops, but in accordance with the general law, not suddenly, but gradually, and overlapping, as it were, those already known, and those belonging to the future. The element of the present or Fourth Round, is, of course, Earth, the lowest and most material point of our evolution, and as we pass that point and the balance turns towards Spirit, *Ether,* the element of the Fifth Round, manifests itself in various ways, and day by day brings some new quality into use.

But, differentiated as they were in the beginning, these elements were not the compound bodies known to the science of to-day. Occultism has always taught that the recognised chemical elements of to-day will sooner or later be found to be only modifications of *a single material element,* and also that in reality there is neither Spirit nor Matter, but simply numberless aspects of the ever-hidden One.

Neither the stars nor the sun can be said to be made up of those terrestrial elements with which science is familiar, though they, and a host more, still unknown, are all present in the outer robes of the sun. And our globe has its own special laboratory, on the far-away outskirts of its atmosphere, crossing which every atom and molecule differentiates from its primordial nature. The essence of cometary matter, for instance, is totally devoid of any of the characteristics with which science is acquainted, and even that matter, during its rapid passage through our atmosphere, undergoes certain changes in its nature.

Metaphysically and esoterically there is but ONE ELEMENT, and at the root of it is the Deity; and the so-called *seven* elements of which five have already manifested, are the garment, the *veil* of that Deity, direct from whose Essence comes MAN, whether physically, mentally, or spiritually considered. Fire, Air, Water, Earth, are but the visible garb, the symbols of the invisible Souls or Spirits, the Cosmic Gods. The hierarchies of these potencies or Forces, have been classified on a graduated scale of seven from the ponderable to the imponderable. They are septenary in their real cosmic gradation, from their chemical (or physical) to their purely spiritual composition.

Akâsa, Divine Flame, Ether, Fire, Air, Water, Earth, are the cosmic, sidereal, psychic, spiritual, and mystical principles, *pre-eminently occult* on every plane of being.

After this enumeration of the elements, *Stanza* VI says that "Fohat builds seven small worlds revolving, one giving birth to the other. He builds them in the likeness of older worlds." This doctrine of the seven small worlds, or the "Planetary Chain," so-called, was at first taken in altogether too material a sense; and was understood to mean a string of

globes, of which our earth was the lowest and most material, instead of seven states of matter and consciousness, through which our earth must pass, on its way to purification, so that the fourth Globe corresponds to the fourth Round as a condition of being. The Earth was described as on the fourth and lowest, because the most material, plane of matter, and as the organs of perception are always adjusted to the medium in which they function, it naturally follows that we can normally perceive only material things, unless we are gifted with those higher senses which are only to be the ordinary possession of a future Humanity. Therefore any planets or stars which are visible to us must be on the same plane of matter as our own.

Our Earth, as the visible representative of its invisible "chain of globes" (or states of matter and consciousness) has to live like the others, through seven Rounds or life-cycles. During the first three it forms and consolidates; during the fourth it settles and hardens; during the last three, it gradually returns to its first ethereal form; it is spiritualised, so to speak. First the descent into matter, then the re-ascent to Spirit: this is the history of man, of planets, of solar systems.

When a "planetary chain" (that is, a planet composed of these sevenfold conditions of matter and consciousness), is in its last "Round," or cycle of life, before finally dying out it sends all its energy into a neutral centre of latent force, and thereby calls into activity a new nucleus of undifferentiated matter. Thus the Moon poured forth all her higher principles into the Earth, finally transferring to the Earth's most material and lowest condition, her life-forces and powers, while she herself became virtually a *dead* planet, in which rotation has almost ceased.

Among the many septennates we encounter, are the seven kingdoms of Nature; first, three degrees of elementals or nascent centres of forces, which range from complete unconsciousness up to semi-perception; then the mineral kingdom, the turning-point of evolution; then three stages on the ascending, objective physical side; *physical* meaning here differentiated for cosmic purposes, but quite subjective to us on our plane.

It is evident then, that we have in the seven kingdoms of nature, three separate schemes of evolution which are interwoven and interblended at every point, the Monadic, or Spiritual, the Intellectual, and the Physical. These three are the finite aspects or reflections, on the field of cosmic illusion, of the ONE REALITY.

The Monadic Evolution is concerned with the growth and development of the Monad into self-consciousness. This of course, refers to the individual Monads or Egos, in conjunction with—

The Intellectual Evolution, represented by the Solar Spirits (or Ancestors); the givers of intelligence and consciousness to man, and the

Physical Evolution represented by the astral shadows of the Lunar Spirits (or Ancestors), around which Nature has built the present physical body.

Each of these three systems has its own laws, and is ruled and guided by different sets of the higher Intelligences, and it is the union of these three streams in his nature, that makes man the complex being he now is. Man, or rather his Monad, has existed on the earth from the very beginning of this Round. But up to our own Fifth Race, the external shapes which covered those divine astral doubles, changed and consolidated with every sub-race; the physical structure of the fauna and flora of the earth changing with it, as they had to be adapted to the ever-shifting conditions of life on this globe during the geological periods of its formative cycle. And thus they will go on changing with every Root-race, and every *chief* Sub-race, down to the last one of the Seventh in this Round.

Every Round repeats on a higher scale the evolutionary work of the preceding Round. With the exception of some of the higher anthropoids, the Monadic inflow or inner evolution, is at an end until the next cycle of existence.

In the infancy of the Third Race, while they were yet in a state of purity, the "Sons of Wisdom" who had incarnated in that race produced by *will-power* a progeny called "the Sons of Will and Yoga." It was not a Race, this progeny, but the living Tree of Divine Wisdom. There were other "Sons of Will and Yoga" produced by a second spiritual effort, but the first one remains to this day the One and the Supreme. It is he who holds spiritual sway over the *initiated* Adepts throughout the world. He is *the* Initiator, called "the Great Sacrifice," for sitting at the threshold of LIGHT he looks into it from the circle of Darkness which he will not cross; nor will he quit his post till the last day of his life-cycle, because the lonely pilgrims on their way back to their *home* are never sure of not losing their way in this limitless desert of illusion called earth-life. The *Watchers* or the *Builders,* are the Guardian Spirits who reigned over man through the whole period of the Golden Age, and furnished the many and various nations with their divine Kings and Leaders. They had finished their own cycle on the Earth and other worlds in the preceding Rounds, and the elect of our humanity will take their places in future life-cycles when they shall have risen to higher systems than ours.

The teaching is then, that in order to become a divine, fully-conscious god—even the highest—the primeval spiritual Intelligences must pass through the human stage. And this does not apply to mankind alone, but to all Intelligences that have reached their appropriate equilibrium between Matter and Spirit as we have, ever since the middle point of the fourth Root-race of the fourth Round was passed. Each Entity must win for itself the right to become divine through its own experience.

The refusal to admit, in the whole solar system, of the existence of any other intellectual beings on the human plane, is the greatest con-

ceit of the age. All that science has a right to affirm is, that there are no invisible Intelligences living under *the same conditions* as men. It cannot deny the possibility of there being worlds within worlds under totally different conditions from our own, nor can it deny that there may be a certain limited communication between some of those worlds and ours. To the highest of these worlds, we are taught, belong the seven purely divine Spirits; to the six lower ones belong hierarchies that can occasionally be seen and heard by men.

The highest group of the hierarchy of Creative Powers, is composed of the "divine Flames," the first and last of which, are collectively, the Logos. "The highest group is also spoken of as 'the Fiery Lions,' and the 'Lions of Life,' whose esotericism is securely hidden in the zodiacal sign of Leo" (*Life*). This is one of the dark sayings occasionally thrown out, upon which the student may sharpen his wits. At the Divine FLAME are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate entities.

The celestial Beings of the second Order are still formless, but more definitely substantial. They are the prototypes of the incarnating Monads, and through them passes the Ray, furnished by them with its future vehicle, the divine Soul (*Buddhi*).

The third Order corresponds to Spirit, Soul, and Intellect (*Atma, Buddhi, Manas*).

The fourth Order are substantial Entities. This is the highest group among the atomic forms, and the nursery of the human, conscious, spiritual Souls. They are called the *"Units of Life,"* and constitute, through the order below their own, the great mystery of human, conscious, and intellectual being. For the latter are the field wherein lies concealed the germ *that will fall into generation.* That germ will become the *spiritual potency* in the physical cell that guides the development of the embryo, and which is the cause of all heredity. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm, is the key that some day must open the gates of the *terra incognita* of the biologist.

The fifth Order is a very mysterious one, and is supposed to contain in itself the dual attributes of both the spiritual and the physical aspects of the universe, the two poles, so to speak, of the Universal Intelligence, and of the dual nature of man, the spiritual and the physical.

The sixth and seventh Orders partake of the lower qualities of the Quaternary. They are conscious, etherial Entities as invisible as ether. They are Nature-Spirits or Elementals, of countless kinds and varieties. They are all subject to Karma, and have to work it out in every cycle. The sixth Order, moreover, remains almost inseparable from man, who draws from it his mental and psychic principles, all his principles, in fact, but his spirit and his body. It is the Divine Ray alone

that proceeds directly from "the One." *Stanza* VII says: "Through the countless rays, the Life-ray, the One, proceeds like a thread through many beads. Life precedes Form, and Life survives the last atom of Form" (in the external body).

This verse expresses the conception of a life-thread running through many generations. That is to say, the spiritual potency in the physical cell, guides the development of the embryo, and is the cause of all the hereditary faculties and qualities of man. It is the "eternal cell" of Weismann, *plus* "the spiritual potency." "The functions of the Universal Life on this earth, are of a fivefold character. In the mineral atom it is connected with the lowest principle of the Spirits of the earth (the sixfold Spirits); in the vegetable particle with their second principle, *prana* or individual life; in the animal with both these, *plus* the third and fourth, the astral body and the emotional nature; in man the germ must receive the fruition of all the five principles, the fifth being *Mind,* or the *Intellectual Soul.* Otherwise he will be born no higher than an animal, a congenital idiot." Thus in man alone is the Unit of Life complete. As to his seventh principle, *Atma,* or the Divine Ray, it is but one ray of the universal Sun. Each *rational* creature receives but the temporary loan of that which has to return to its source, while the physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (*Chaldean Book of Numbers.*)

The greatest problem of philosophy relates to the physical and substantial nature of life, which is denied by modern science. The believers alone in Karma and reincarnation, dimly perceive that the whole secret of Life is in the unbroken series of its manifestations, whether in or apart from the physical body.

On our nascent globe, the Monad or Unit of Life, is first of all shot down by the law of evolution into the lowest form of matter, the mineral. After a sevenfold gyration in the stone (or rather in that which will become metal and stone in the fourth Round) it creeps out of it into some low form of vegetable life, say the lichen. Passing thence through all the other grades of vegetable matter, into what is termed animal matter, it has now reached the point at which it has become the germ, so to speak, of the animal that will develop into physical man. All this, up to the fourth Round, is formless as matter, and senseless as mind. For the Monad, or Unit of Life *per se,* cannot even be called Spirit; it is a ray, a breath of the Logos, which having no relations with conditions and relative finiteness, is unconscious on this plane.

Therefore, besides the material which will be needed for its future human form, the Monad requires (a) a spiritual model or prototype for that material to shape itself upon, and (b) an intelligent conscious-

ness to guide its evolution and progress, neither of which is possessed by senseless though living matter, nor by the homogeneous Monad. It is only when from a potential androgyne, man has become separated into male and female, that he can be endowed with a conscious, rational, individual Soul, the Mind-soul, to receive which he has to eat of the fruit of Knowledge from the Tree of Good and Evil.

The rudimentary man of the first two and a half Races, was only the *first*—gradually developing into the most perfect—of mammals, therefore when the hour strikes, the Celestial (solar) Ancestors, Entities from previous worlds, step in on our plane, (as the Lunar Ancestors had stepped in before them for the formation of physical or animal man) and incarnate in the bodies prepared for them.

Each new Round develops one of the compound elements known to science. Thus the first Round, we are taught, developed but one Element, and a nature and humanity in what may be called "one dimensional Space." The second Round brought forth and developed two elements, Fire and Air, and its humanity—if we can give that name to beings living under conditions unknown to us—was a two dimensional species, to use again a familiar phrase in a strictly figurative sense. The expression may be regarded, on one plane of thought, as equivalent to the second characteristic of matter, corresponding to the second perceptive faculty or sense of man. "From the second Round," says the *Commentary,* "Earth, hitherto a foetus in the matrix of Space, began its real existence; it had developed individual sentient Life, its second principle" (in the septenary division). "The second corresponds to the sixth principle (the Spiritual Soul); the latter is life continuous; the former, life temporary." The centres of consciousness of the Third Round, destined to develop into humanity as we know it, arrived at a perception of the third element, *Water.* Those of the fourth Round have added *Earth* as a state of matter to their stock, as well as the other three elements in their present condition. None of the so-called Elements were in the same condition in the three preceding Rounds, as they are now. They could not have remained the same, for Nature is never stationary during the great Cycle (of Life), and every form of life, including Man, is always adapting its organism to the then reigning elements. It will only be in the next, or fifth Round, that the fifth element, *Ether,* will be as familiar to all men as Air is now. And only during that Round will those higher senses, the growth and development of which Ether subserves, be susceptible of complete expansion. A partial familiarity with the next characteristic of matter, *permeability,* which should develop concurrently with the sixth sense (let us call it *normal clairvoyance*), may be expected to develop at the proper period in the fifth Round. But with the new element added to our resources in the next Round, permeability will become so manifest a character-

istic of matter that its densest forms will seem to man's perceptions no more obstructive than a thick fog.

Since this was published in 1888, the Roentgen ray photographs have shown us that such effects are possible even now. Elsewhere we are told that the conditions of life and the elements themselves in the Sixth and Seventh Rounds, are so entirely outside of our present state of consciousness, that it is impossible even to name them.

"Who forms Man, and who forms his body?" asks *Stanza* VII, and the answer is—"the LIFE, and the LIVES." Here *man* stands for the spiritual, heavenly man, the real and immortal Ego. The *Commentary* says: "Fire alone is ONE, on the plane of the One Reality; on that of manifested, hence illusive being, its particles are fiery Lives, which live and have their being at the expense of every other life which they consume. Therefore they are named the DEVOURERS. . . . Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man, down to the unconscious agents that construct matter, and disintegrate and differentiate the germs of other lives in the elements."

Thus Occultism disposes of the so-called Azoic (lifeless) Age of science, for it shows that there never was a time when there was no life upon the Earth. Wherever there is an atom of matter, a particle or a molecule, even in the most gaseous condition, there is life in it, however latent and unconscious. Whatsoever quits the neutral state, becomes active life.

We are taught that every physiological change, all diseases, and all the obstructive phenomena of life, are due to those unseen Creators and Destroyers, that are called in such a loose and general way *microbes*. It might be supposed that the microbes of science are identical with the "fiery lives," but this is not true. The "fiery lives" are the seventh and highest division of the plane of matter, and correspond in the individual with the One Life of the universe, but only on that plane, the lowest in the cosmos. The microbes of science are the first and lowest subdivision on the second plane—that of material life. The preservation and destruction of the physical body of man, are due to the alternate functions of the "fiery lives," as "builders" and "destroyers."

Thus proceed the cycles of septenary evolution in septennial Nature. 1. The spiritual or divine; 2. The psychic or semi-divine; 3. The intellectual; 4. The passional; 5. The instinctual; 6. The semi-corporeal; 7. The purely material or physical nature. The lowest, of course, is the one dependent upon, and subservient to, our five physical senses, which are, in truth, seven.

The Universe manifests periodically, in order that through the Ever-Becoming, every cosmic atom passing from the formless and intangible down to matter in full generation, and then back again, re-ascending at each period nearer to the final goal,—that each atom *may reach*

through individual merits and efforts, that plane where it re-becomes the one, unconditioned ALL.

The fundamental Law is that system upon which *is hung the philosophy of all* the rest. It is the omnipresent Reality, impersonal because it contains all and everything. *Its impersonality is a fundamental conception of the system.* It is latent in every atom of the Universe, and is the Universe itself.

The Universe is the periodical manifestation of this unknown Absolute Essence. It is best described as neither Spirit nor Matter, but both.

The Universe—with everything in it—is called ILLUSION, because all is temporary therein. Yet the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

Everything in the Universe, throughout all its Kingdoms, is CONSCIOUS, that is endowed with a consciousness of its own kind, and on its own plane of perception. Because we cannot perceive any signs of consciousness in stones, for instance, we have no right to say that none exists. (Especially as we are told that the consciousness of each thing is of a special kind, and is active on its own plane of perception. As H. P. B. says elsewhere: "In relation to *its own plane* of consciousness and perception, the ant has as good an intellect as ours, and over and above instinct, shows very high reasoning powers." *Trans. B. Lodge, I,* 13.)

The Universe is worked and guided from *within outwards.* We see that every *external* motion is produced and preceded by internal emotion, will, and thought. As no *outward* motion or change in man's *external* body can take place, when normal, unless provoked by an inward impulse given through emotion, will or thought, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by an almost endless series of hierarchies of sentient Beings, each having a mission to perform. They vary infinitely in their respective degrees of intelligence, for each of these Beings either was, or is to be, a man, if not in the present, then in a past or future life-cycle. They are either *incipient* or *perfected* men, and differ morally from terrestrial human beings, only in being devoid of the feeling of personality, and the *human* emotional nature.

It is on the acceptance of the theory of the Unity of all in Nature in its ultimate Essence, that mainly rests the belief in the existence of other conscious beings around us besides the spirits of the dead. It is on the right comprehension of the primeval evolution of Spirit-Matter and its real Essence that the student has to depend for the only sure clue which can guide his subsequent studies.

There is but one indivisible and absolute Omniscence and Intelligence in the Universe, but the first differentiation of its *reflection* in the manifested world is purely spiritual, and the beings generated in it

can have no human consciousness till they have acquired it, personally and individually.

The whole order of Nature evinces a progressive march towards *a higher life.* The whole process of evolution, with its endless adaptations, is a proof of the design in the action of the seemingly blindest forces, and shows that what is called "unconscious Nature," is in reality an aggregate of forces manipulated by semi-intelligent Beings, guided by high Planetary Spirits, whose collective aggregate forms the manifested *Word* of the unmanifested *Logos,* and constitutes at one and the same time, the MIND of the Universe, and its immutable LAW.

KATHARINE HILLARD.

(*To be continued.*)

"In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet born of mortal woman in our *race, has, or could have given out, the whole and the final Truth to another man; for every one of us has to find that* (*to him*) *final Knowledge* in *himself. As no two minds can be absolutely alike, each has to receive Supreme illumination* through *itself, according to its capacity, and from no* human *light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more."*

H. P. B. in *Lucifer,* Vol. I. p. 426.

ON THE SCREEN OF TIME

Missionaries and a Missionary

"THE attack on Mayor Gaynor, the trouble in Spain, aeroplane flights, the drowning of bathers—what else does the Screen reflect? Please enlighten me," said the Recorder.

"Why leave out the Wrongs of Ireland, and the Weather?" asked the Cynic.

But the Neophyte was more helpful. "Try to think of some little thing," he said, "which escapes general observation but which conceals possibilities. The real work of the world is not done in the open. Results are seen there, but the Great Ones and their servants pull the wires from behind. To use another simile, it is the planting of the seed, and its growth beneath the surface, that we should try to watch if we would understand what the Lords of Life are doing and what it is that the present signifies."

This encouraged the Philosopher, who is slow to speak, and to whom others, therefore, are the more inclined to listen. "Have any of you heard of a missionary called Stokes—an Anglican missionary who is working in British India?"

The Gael flared: "May Baal burn the whole brood of them," he said. "I know them. I've seen them at work. So much a convert, and you baptize them several times over to swell the receipts. Also, in times of famine, you buy babies for an anna, and baptize them at two hundred per cent. profit. Also, you catch the lowest caste of sweeper—I forget his name now—and tell him the white man is his brother (which the average missionary *is*), for which good reason he should worship the white man's God, symbolized by the rupee, instead of the black man's Devil. The last I saw of that particular convert was at Darjeeling: he had sold out to another Padre, and was being dragged by the scruff of the neck to the Church of his first conversion by a muscular and furious Lay Reader."

"Missions in India are ridiculous, of course," commented the Observer. "But there are parts of the world where they do good. They are helping to abolish 'smelling-out' by the Kaffir witch-doctors—among other horrible practices; and the Moravian Brethren set the example of establishing Trade Schools, in which the African native is taught to work."

Neither the Gael's onslaught nor the Observer's faint praise perturbed the Philosopher. "This particular missionary," he said, "happens to be acting as the agent of a Master—of the Master who is known historically as Jesus Christ." Then he relapsed into silence.

The Gael, in spite of himself, admired such calm assurance. But he spoke with a slight rasp: "Pardon me, but may I ask which of the two took you into his confidence?"

"Both," answered the Philosopher; and began to read.

There was a minute or two of silence. "Get some dynamite," said the Gael. The Philosopher looked up and grinned. "You may judge for yourselves, if you like.

A Spiritual Adventure

"The first I heard of this man was in an article, written by himself, and published in a missionary journal called *The East and The West.* It appeared that he had, in a literal sense, taken the Vow of Poverty, and was living the life of one of the Friars of St. Francis among the lepers and the plague-stricken of India. He had done this at first simply from a desire to imitate Christ; but he soon found that his manner of living opened the homes and the hearts of the natives, which, until then, as to all other Sahibs, had remained tight-closed to him. But the natives did not accept him blindly: they tested him. He had gone to a plague-infected village, carrying with him nothing but a blanket, a water-vessel called a *lota,* a few medicines, and a Greek New Testament. He did not enter the village, but spread his blanket on the ground under a banyan tree outside the village boundary. 'It is,' he says, 'almost always better to let people come to you than to go to them.' At last the headman of the village and a number of others came to ask him what he wanted and who he was. 'I told them that I was a *'bhagat'* (a person who devotes his life to religious exercises), and that, having heard that so many were dying, my heart had been filled with pity. I had come, therefore, desiring to serve them, and had brought with me certain drugs which might be able to cure them.' "

"The old trick," said the Gael. "Sneak in under the pretext of curing the sick, and then convert the women to the extent of making them discontented without the least chance of making them Christians."

"In this case," replied the Philosopher, "conversion to another creed was not the aim. The aim was to do what Christ would have done: that and no more. One of the most significant and happy characteristics of Stokes is his respect for Hindu ideals. Listen to what he says:

" 'The Indian has an ideal, and it is a very high one. To be sure it differs from our own, just as the Oriental temperament differs from our temperament. Yet, although they have a lofty and noble ideal, there are very few who even try to live up to it. The reason for this is that they do not consider it possible of attainment; hence they draw a clear line between what they ought to do and what they can do. In India, therefore, our mission is not to present to the people an ideal, but to convince them that they can attain to their own ideal, and that the way

to do this is Christ. There is no country in the world where there is such a deep realization of the superiority of the Spiritual over the Material; and when India once becomes convinced that spiritual perfection is within the reach of every man, it will astonish the world. The ideal of the East and the ideal set before men by Christ are in all main points identical, hence the Friar's greatest privilege is so to live Christ before men that the people of India, seeing the beauty of this life, may become convinced that spiritual perfection is a possibility to the Christians if to no one else. When they have realized this, we shall not need to implore them to come to the Master.'"

"But why want them to go to Christ?" asked the Objector. "They have their own Masters. The fact that they are born into the world as Hindus should suggest that they were meant to be Hindus and not Christians."

"We can discuss that later. All I want to prove to you now is that Stokes cannot fairly be accused of trying to get people merely to accept a creed, or, in fact, of anything like what *you* would describe as ordinary missionary methods. His attitude is extraordinarily liberal as well as devout—a rare combination. He is not a fanatic. 'There were no religious meetings,' he says, 'as I had made it a rule never to talk of Christ unless questioned about Him.' What he is working for is a life, not a creed."

"But why a life of literal poverty? Dead-letter in one respect, dead-letter in all."

"That, too, we can consider later. Let me tell you first how his villagers tested him.

Testing a Holy Man

"After he had introduced himself to them as a *'bhagat,'* and had mentioned that he wished to help the sick, they gave him permission to try his drugs on some of the lowest caste in the village. Then they asked him where he intended to lodge, to which he replied that he would remain where he was, under his banyan tree. As to food,—'God can provide food.' So they allowed him to stay. And he set to work at once among the low-caste sick. When evening came, he was roughly and rudely summoned before the headmen of the village, many of whom sneered and jeered at him, while others brought a filthy brass dish, with stale food, and ordered him to eat. He did so, without protest—puzzled by their conduct, as Hindus naturally are courteous; but he was determined, even in this respect, to imitate what he believed to be the example of Jesus. So for several days they ordered him about, with many insults, while he, although sometimes tempted to leave, continued to nurse the sick, reminding himself that Jesus was spat upon and yet remained patient and gentle.

"At last, one evening, the man who seemed to be the ringleader, after behaving even more objectionably than usual, ordered Stokes

sharply back to his tree. Stokes, still with his ideal before him, turned humbly and gently to go. Almost at once his tormentor, a Sikh—but I had better read to you what Stokes says:

"'He pulled off his turban, and laying it at my feet, bowed almost to the ground before me, exclaiming at the same time, 'Maharaj,' which means 'great king,' and is the title by which *bhagats* are commonly addressed in Northern India. Then he walked over to the tree with me, explaining the while how the villagers had not believed that there could be *bhagats* among the foreigners, and how they had resolved to test me. 'Now,' he concluded, 'I know that you are truly a *bhagat* of God, for you are gentle, and when men insult you, you do not become angered. Moreover, you love everyone, even the low castes and the children, and speak mildly to those who torment you. Thus did Guru Nanak Dev and Raja Gopi Chand, and by this sign all *bhagats* may be known.'

The Reward of Merit

"From that time the attitude of the people changed absolutely. They became his intimate friends, pressing choice foods upon him, and trusting themselves implicitly to his medical treatment. Before long the villagers began to call him *their bhagat,* and his fame so spread that he received urgent invitations to visit neighboring villages. He seems to have made no attempt to use his influence for propagandist purposes, having made it his rule, as I have said, never to speak of Christ unless directly questioned.

"But it was not only in villages, or among the poor, that he was made welcome. In a segregation camp, while nursing a case of smallpox, he was visited freely by Hindus of all castes, by Sikhs, Mohammedans, *bhagats,* 'and even members of the Arya Samaj.' Since he became a Friar, he says, 'I have come into close touch with many of those Indians who are, as a rule, most difficult of access, and have been in houses where no other European has ever set foot.' Further:

"'I have occasionally met with opposition and often with ridicule. It would have been strange had this not been so, and one of the greatest fields of opportunity would have been lacking for the display of forbearance and patient love. There is nothing which so kindles the admiration of the thoughtful Indian as that love which "suffereth long and is kind." Patient humility in the face of domineering arrogance will secure a hearing in India where everything else fails, and the Friar, by strictly obeying the Master's directions in Matt. v. 39-44, can make all opposition work together for the glory of God.'

The Brotherhood of the Imitation

"Since that article in *The East and The West* was written, in 1908, Stokes has obtained permission from the Bishop of Lahore to found an Order called 'The Brotherhood of the Imitation of Jesus.' The aim of the Brotherhood is 'the Imitation of Jesus and His service in India.'

The chief spheres of service of the Brotherhood are, first, 'It shall seek to glorify God in Jesus Christ by becoming the servant of all who are afflicted, especially those stricken with plague, cholera, small-pox, and leprosy,' and, second, 'It shall enter upon educational work for the young.' It is declared to be the aim of the Brotherhood 'to show forth Jesus Christ and His love by life and work rather than by word'; and it is provided specifically in the Rule that the Brothers 'shall never force Christianity on the notice of non-Christians,' and that 'they shall as far as possible avoid criticizing the life, work, or methods of others and always in love esteem others better than themselves.' The Brothers pledge themselves to poverty and to celibacy. There is a Novitiate of two years. After admission as a full Brother, withdrawal is allowed after a year's notice of intention."

"That," said the Observer, "is sensible: a perpetual vow of celibacy, in an Order of that sort, is a grave mistake. In Burma the Buddhist monks may take vows for a limited period only, but may renew them if they wish to do so. But what started him going? What gave him the idea of becoming a little Brother of St. Francis?"

"I suspect that you have suggested a part of the answer," replied the Philosopher. "It is evident, from his writings, that he has drawn much of his inspiration from the life of St. Francis. But it is equally evident that he has had first-hand experience of his own. In an introduction to some poems which he wrote, and which were published at the request of his friends, the Warden of St. Augustine's College at Canterbury refers to the author as one who, 'having seen—whether in the body or out of the body God knows, but in any case with convincing clearness—a vision of the Lord Jesus, toil-worn and travel-stained, trudging on foot along an Indian high-road, has found in that vision a call to give his life, from love of his Master, to the service of his Indian brothers.' Then, in one of the poems, which he calls, 'And the Light Shone into the Darkness,' he supplies what is perhaps the more direct answer to your question."

"Please, please don't read us his poems," murmured the Gael. "I'm beginning to be convinced, and you'll spoil another of my illusions. Let me imagine his poems!"

The Philosopher laughed. "Dear man," he said, "forget that I called it a poem. I'm not at all sure that it is one, and really, in this case, I do not care. Because he speaks of an experience as genuine as any that happened to the Saints—an experience devised for him in terms of his own consciousness and his own needs, but as authentic, so far as it goes, as the vision of St. Paul. And in an age when many of the most orthodox, the clergy included, regard such things as belonging only to the past, it is a treat beyond words to find proof, in language akin to their own, that they are wrong, and that, even among themselves, there are those who know."

"Very well," said the Gael, resignedly, closing his eyes and beginning to fan himself. "But leave out as much as you can. I'm not feeling very strong—and every dreadful poem you read to us—because, you know, your choice *is* extraordinary—leaves me uncomfortable for weeks. But I always told you I am patient. Go ahead."

An Ever-New Story

Thus encouraged, the Philosopher explained that the earlier part of the poem describes the search of a man for peace. "He sought it in pleasure, in travel, in things of sense; but ever his soul became more restless, whispering its need for God. Then, when the man sought more violently to drown his spirit in forgetfulness, the whisper rose into a cry, thrilling with pain and sorrow. 'Husks! Husks! these all are husks,' it said; 'Thou who wast made to be a son of God, why wilt thou cast thy heritage away, seeking for rest where rest was never found?' Still the man would not obey; he would not look upward. So, whenever comfort seemed near, again and yet again the tyrant soul drove him forth, a wanderer, until at last, in weariness and despair, the man longed for death and for oblivion. It was then, after climbing all day, in burning sun, among the mountains, that he lay down with no hope in him but to die. The world itself seemed dead.

"I slept, or seemed to sleep, but all at once
I felt a hand upon my shoulder laid.
Too weak I was to rise, but panting lay,
Striving to pierce the blackness with my eyes.
Yet feared I not, for from that gentle hand
There flowed a power which thrilled my soul to life; —
A power which told of love past human ken,
Of sympathy with all man's woes, of peace
And joy to come upon a world forlorn,
Of sin o'ercome, and Heaven opened wide.
At last, in awe I whispered tremblingly:
'O thou who, speaking not, dost comfort give!
O thou who, in one moment, by a touch,
Hast given peace so great that all those things
Which dragged me down and filled me with despair
Seem far away, or easy to be borne!
Thou in whose presence my poor restless soul
Ceases to cry for rest and lies at peace,—
Who art thou?
Oh, tell me, art thou human or divine?
If human, then in what place dost thou dwell?
May I bide with thee—ever be thy slave?
Wherever thou dost lead I'll follow thee;
For whether thou art God or man, I know
That thou art he in whom help may be found.
Oh, I have wandered all this wide world o'er
Seeking for peace, but always sorrow found.

And now, at last, when I, about to die,
Had laid me down, that peace has come to me.
Leave me not, therefore, wheresoe'er thou art;
Have pity on my sorrows, for 'tis thou
Who, taking all away, can'st give me rest.'

"From out the dark a voice came clear and calm,
Quite low, and yet so full of melody,
So full of pathos, ringing so with love
That my poor soul, all thrilled and dazed with joy,
Could scarce make out the meaning of the words.
'O little lamb, I came to seek thee here.
Thou askest who I am and where I dwell.
I am Thy Shepherd—though thou knewest not,
I have been seeking thee the whole world o'er,
Aye, calling, but thou would'st not answer me.
For I have loved thee, my poor little one—
So loved that I did shed my blood for thee.
Had'st thou but known it, I was ever by,
But thou would'st never yield thyself to me.
For thou wast seeking peace in lands afar,
And little thoughtest thou that at thy side
The giver walked and sought his gift to give;
Yea, sought to give, but thou would'st never take.
Thou soughtest peace below, but thou hast found
It is not there, so I have come to help,
And give thee what thou long hast sought in vain.'

"Then silence fell; and yet I felt the hand
Still sending forth its message to my soul.
I did not speak, for something said within:
'Keep silence, listen, pray!'"

There was a pause. "Is that all?" asked the Gael.

"Oh, no! There is a lot more. It just begins to be interesting where I left off. But you can buy the book if you want to. Its title is *The Love of God,* and it is published by Roffey and Clark at 12 High Street, Croydon, England, price one shilling and eight pence. You have enough before you for discussion. What do you think now of my original statement: that Stokes really is acting in India as an agent of that Master?"

Of What Use?

"Forgive me if I seem utilitarian"—this from the Student—"but what possible good can Stokes accomplish? Granting his sincerity, his devotion, and, so far as I can see, the genuineness of his inspiration, it seems unlikely, none the less, that he would be given a task at once so hopeless and so futile as that of converting the natives of India to Christianity. I do not believe that Christ himself would wish it. Those people belong elsewhere. They are very well provided for. The great Lodge is quite as much concerned in their welfare as in our own. No

need to go through a list of those who have been sent to them,—Rama, Krishna, Buddha, Shankaracharya, and a score of others. A dozen times I have heard you say, and I have agreed, that the fact of our having been born in the West is good evidence that we are intended to work for, with and as Christians. Surely you would not argue differently for India?"

"I wish the Buddhist were here," interjected the Gael. "It would be interesting to know his opinion. . . . But here he comes. My evocation, did you say? Too big a word! But coming persons, like coming events, do cast their shadows before—when they have shadows, which is not always. . . . Sugatâ, Happy One, tell us: can you imagine how a Christian missionary could render perfect service in India—spiritual service?"

"My friend, you asked me once to imagine God, and I told you then that my imagination is so feeble an instrument that I am compelled to use it with care."

"But think, Sugatâ; please think! Do not limit the possible."

Sugatâ "thought." It is curious to watch him do that. Did you ever see a brain stand quite still, or look down upon a lake so calm that it seemed immovable?

"I can imagine a wonder," he said. "If a white man were to go to India as a Christian, and were to live as that Splendour lived in Palestine—were to live like a Bhikkhu, without house or servants or money, free from anger, made pure by love for his Master, full of truth, energy, joy, peace, compassion, with mind at rest, earnest in contemplation, gifted with the jewel of silence,—were, in short, to live as our own monks live, though, if possible, with greater sweetness and more complete devotion, that white man, so living, would carry a blessing to all India. . . . This also comes into my mind—a saying of the Blessed One in the *Mahâvagga:* 'Whosoever, O Bhikkhus, would wait upon me, he should wait upon the sick.'"

A White Man's Opportunities

"I suppose you mean," said the Student, "that a really good man carries a blessing wherever he goes?"

"More than that I mean," was the reply. "Not being a Hindu, I can speak frankly. For some reason or other (the Buddhist is always polite), white men are regarded, particularly by the Brahmins, as materialistic and as incapable of spirituality. As a race, the Hindus consider themselves more advanced spiritually than the people of the West. Further, judging only by what they have seen of it in India, and, to some extent, from their knowledge of European history, they have come to despise Christianity. If, then, a white man and a Christian, content that his life rather than words should speak for his Master's glory, were to live among them as a real Sadhu (holy man), do you not

see the effect? They would say, 'If a white man and a Christian can do it, then surely, with all my advantages, I at least should try!' He would shame them into effort. And I can see, too, that the influence of such a man would be far more beneficent than is the influence of those white men who adopt the Hindu religion and who attempt to become regular *yogis* of one or another school. In their case the Brahmins say, 'You see, they have to come to us to find out what religion means; they have to imitate our holy men and become Hindus in order to gain wisdom and deliverance.' Such a reflection does not help the Brahmins."

"If that is your opinion," interjected the Gael, "you will be interested to know that, according to the Philosopher, there is a man in India now who seems to be doing very much as you have imagined." Then he told the Buddhist about Stokes. "How much of it is true," he went on, "I of course do not know. But there is this to be said in the man's favor: he is a layman, not a priest."

Knowing something of the Gael's prejudices, we laughed. But the Buddhist was "thinking." Presently, more to himself than to us, he murmured: "'Ingratitude is not among our vices.' . . . So the West repays its debt. So much has India done, seen and unseen. It well may be. But will this white man have sense enough to know that his work goes deeper than the making of converts?" Then, turning to the Philosopher: "He is in some way licensed by a Bishop: does this mean that he will have to make reports, and that his work will be judged by outer results—by the number of baptisms or by other gains to his church?" The Philosopher shrugged his shoulders—he did not know, but he seemed to fear it.

"It will be hard for him," the Buddhist continued; "but if he is the right man and really—how shall I say it?—commissioned, then he will not work for results, he will work for love; and he will be helped to resist the pressure of expectation, that of his Bishop and of his friends, who will not know enough to understand, or have faith enough to trust. He, himself, will need great faith. He must cling fast to that Master's hand. . . . I will pray also to the Blessed One to help him."

The Possible Achievement

"You don't seem to think he has much chance of converting India," remarked the Cynic.

"No one can do that," replied the Buddhist, gravely. "It was tried, you may remember. But I do not think he is intended to convert people, except to nobler lives. There may, of course, be some exceptions. European education, only half digested, has deprived a great many Hindus of faith in their own religion, and they know more of Herbert Spencer than of any of their old philosophies. In such cases it is possible that the religion 'in their bones' will respond to Stokes' appeal; although,

even then, I think he will serve chiefly as half-way house on their return to the beliefs of their forefathers."

"Do you not think," questioned the Philosopher, "that this sort of religious example, coming from a white man and a Christian, will do something to improve the relations of the races? It should, I imagine, tend to raise the British, and, so to speak, the British religion, in the estimation of the Hindus."

"One man alone could hardly do that. But if the movement which Stokes has started meets with sufficient support in England, or among the English-speaking peoples; if a considerable number of young men join his Brotherhood and devote their lives to it as he is doing, I agree cordially with you that it will inspire a new respect for India's conquerors. It would be difficult to realize, in this country, how profound is the reverence—adoration is not too strong a word—which visible saintliness arouses in the heart of a Hindu. Literally, he worships it."

The Requirements

"What, may I ask, do you mean by 'visible saintliness'?"—this from the Objector.

"I mean that in India it is not sufficient to have what you people call a 'kind heart,' with ways that sometimes are unkind. Speech and action must accord with intention. Every nation has its own code of social manners, by which men are judged; and, in the same way, its own code of religious manners. In a Protestant country, celibacy is regarded as eccentric. In a Catholic country, celibacy is considered to be one of the essentials of a strictly religious life. In India, the requirements go much further than that, and anyone who wishes to influence the Indian people religiously, *must* 'talk their language' to the extent of living as, for thousands of years, all holy men in their experience have lived. He must be without possessions—without wife or children or home or money. More than that, he must have made what we call 'the ten precepts for novices' * so much a part of himself that their violation would be impossible, and must also have gone far towards feeling, living, and *exemplifying* the principles which underlie the Four Noble Truths and the holy Eightfold Path.† Finally, if he attempts to appear other than he is; if he adopts that manner of life, not for its own sake, but for

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* The ten precepts for novices are given in the *Mahavâgga*, I, 56, as follows:

"Abstinence from destroying life; abstinence from stealing; abstinence from impurity; abstinence from lying; abstinence from arrack and strong drink and intoxicating liquors, which cause indifference (to religion); abstinence from eating at forbidden times; abstinence from dancing, singing, music, and seeing spectacles; abstinence from garlands, scents, unguents, ornaments, and finery; abstinence from (the use of) high or broad beds; abstinence from accepting gold or silver."—Editor.

† The sacred books of Buddhism are full of allusions to the Four Noble Truths, which explain the nature, the cause, and the cessation of suffering, the fourth and last being "the Noble Truth of the Path which leads to the cessation of suffering: that holy eightfold Path—Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Memory, Right Meditation."—Editor.

selfish reasons or in order to make converts, believe me, he will be discovered more quickly than it takes to tell it. As a race, the Hindus are wonderfully intuitive; and there are some things which they *know*."

"Hush, Sugatâ!" murmured the Gael. "If you go on talking like this you will put all Protestant missionaries out of business."

The Effect of Missions

The Buddhist gazed at him. "Have I your permission," he said, "to say what is in my heart?"

"Of course you have," answered the Gael, with just a shade of uneasiness.

"But have I your permission to speak of what I think is an offence?"

"You will greatly favour me by doing so"—for the Gael can be relied upon to rise to an occasion.

"With your so generous consent, my friend, I will speak: I do not think we ought to be unjust, even lightly; and I do not think that you are just towards missionaries. There have been, and there still are, many saintly men among them—men who would shame any one of us, by the greatness of their devotion and self-sacrifice. And although, often, they have not been as wise as they have been good, we must remember that purity of intention, combined with energy, is service which the Great Ones can always use. Even when missionaries have distinguished themselves chiefly by the bitterness of their attacks upon other religions, as they have done, at times, against Buddhism, this has had, indirectly, a good effect: it has consolidated the ranks of Buddhists throughout the world; it has called our attention to the fundamental principles of the Blessed One's teaching, unifying our aspiration and purpose, to the neglect of petty differences of interpretation. Not for many hundreds of years have Buddhists in Japan, in China, Burma, Siam, Ceylon, Thibet and elsewhere, felt themselves so nearly in harmony. And this I attribute very largely to the common and widespread strictures of Christian missionaries. In a sense, too, they have shamed us into a revival of activity. There was a time when Buddhist monks, following the commands of the Blessed One, proved themselves as fearless and as active as any missionaries whom the world has seen. But that time passed, and it is only recently, since Christians have set us the example—a good one in this respect—that the old spirit of propaganda has begun to stir in us again. Believe me, if the men you scorn had not had goodness of intention, the effect of their work could not so easily have been used for our benefit. Most of them, I am sure, have done the best they knew how. If only for our own sakes, let us try to be fair: to the just, let us be just; to the unjust let us also be just."

The Gael, I think, was rather astonished by this rebuke. But the Buddhist had spoken with such simplicity, and with such evident humility,

that the impression he made was like that of offering a gift. And the Gael accepted it.

A Gaelic Catholicism

"Happy One, I thank you," he said. "I shall in any case think gratefully of what you have had to say." Then he reacted. With an inscrutable twinkle in his eyes, which he checked immediately, he turned his back on the rest of us and harangued the Buddhist. "I am, as you know, a Catholic. That is why all the gods are mine—why the old gods of my people are brothers and cousins to me—the gods who came to earth again as the Saints of my Church; and that is why I hate priests, and why these Protestants (waiving a hand as if to introduce us) fill my soul with anguish and my heart with despair—blind wanderers from the fold! What is it that is known to them? What, but the outer darkness, and a rule of thumb! Afraid to believe; afraid even to dream —lest, perchance, they find themselves in some haunted palace of man's long desire. [The Gael chants when he is cursing.] Ah! the Church, Mother of magic and of mystery: what is she to them whose sole excuse for being is a 'No'! They talk to me of Rome: but must not the Church, a Light of so much Glory, cast some dark shadow on the earth? They talk of Popes—corrupt or profligate or blind: but they forget the office; and if there must be five thousand years of failure before the triumph, is not all greatness born the self-same way? Let them leave Time to Him as well as Victory! . . . But, in spite of their assurance—and it is staggering—there is, as you of course are aware, only one Christian Church,—my own. Hence, I feel responsible for the vagaries of all those who, escaping to foreign lands, call themselves the representatives of Christianity. Perhaps my freedom of criticism springs from that sense of responsibility. Their performances as a rule are so humiliating. Failing to be truly Catholic, they fail to be truly Christian. Instead of greeting all gods and all prophets as heralds of the Church; instead of claiming them as our own, they carp and criticize—and marry."

"Man," spoke up the Sage, "this is an outrage. We have not mentioned the Scarlet Woman for weeks. And you forget that you are not self-explanatory. . . . Still, to suppress you now would divert the conversation from its earlier drift, and, although the Buddhist has already answered to my own satisfaction the question raised by the Objector about Poverty, I would like to ask him what he thinks of the suggestion that such a literal interpretation of Christ's teaching in that respect involves a risk of worshiping the letter at the cost of the spirit. The Objector said, I think, 'Dead-letter in one respect, dead-letter in all.'"

Deliberate as the Buddhist always is, he seemed to choose his words with unusual care. "I have not found," he said, "any evidence among the white race that Poverty, either material or spiritual, either of posses-

sions or of speech, is likely to become a cause of stumbling." There was a pause. Then he smiled and continued:

The West without Christianity

"But before going into that question, I want to say a word or two more on the subject of Christian missions—not in answer to the eloquence of our friend, the Gael, because that seemed inspired by some issue—how shall I say it?—domestic and among yourselves, upon the intricacies of which it would not be courteous for me to intrude (the Student, at this point, shamelessly guffawed). I remember, many years ago, when I was first sent to Europe to study your civilization, reading something of Greek history. Vaguely I recollect that one of the captive daughters of Priam was offered, a living sacrifice, on the tomb of Achilles; that, even at the height of Grecian culture, hecatombs of prisoners were sacrificed in war; that revenge was regarded as a duty; that forgiveness was thought of with contempt. Yet, in all of Europe, there was no higher standard either of ethics or of hospitality than in Greece. Why was the Star of Splendour compelled to take a Jewish body? Have you thought of that? . . . So, then, what would Europe be to-day if it had not been for Christian missionaries, who, often as slaves, and at the risk of torture, preached by word and deed the doctrine of divine compassion, of supreme self-sacrifice? As a Buddhist, I owe it to the Blessed One to speak that word for His friends."

"May I add this?" asked the Philosopher: "that, honestly, I think much of the criticism of missionaries is hopelessly out of date. Not only their methods, but their whole attitude has changed radically in recent years. At the request of the inexorable editor of the Quarterly, I have just been reviewing a monthly report called *The Spirit of Missions,* with special reference to the Edinburgh conference; and I was amazed. You can read my review, if you want to, in the October issue—no opinions of mine, but quotations from the report. It is folly to beat the air; and the truth is that the missionary movement has stepped out of its old rut and occupies a position to-day which, relatively to its past, is enlightened. . . . But now, Sugatâ, before we separate, will you not answer the Sage's question about Poverty? All of us are interested in that."

The Vow of Poverty

The Buddhist responded at once. "Apart from the fact," he said, "that it is more necessary as the garb of a religious man in India than a black coat is to a preacher here, Poverty is certainly an aid to a life of devotion. It is not always practicable. I, for instance, could not travel in America without money. There are places, you know, where poverty is a crime; and we must render unto Cæsar the things that are Cæsar's. But whenever and wherever it is practicable, Poverty is easier to bear, in the real sense, than Wealth."

The Neophyte interrupted: "Perhaps that is why, of the symbolical temptations in the wilderness which preceded the active mission of Jesus, the temptation to relieve hunger by spiritual and occult power, was the first, and therefore, presumably, the easiest of the three to resist; while fame and glory constituted the second, wealth and power the third and last of the series."

"Possibly," replied the Buddhist. "In any case, while actual and literal Poverty, either voluntary or involuntary, may be of great assistance in spiritual progress, it would be a mistake, in my opinion, to regard it as necessarily the highest path. He who has attained to true Poverty, which is poverty of spirit, regards both wealth and its absence with complete indifference, except in so far as the one or the other is likely to be more effective as a means to his end, which is service. A disciple possesses nothing personally. He holds everything in trust—and not, of course, material possessions only, but everything which the ordinary man regards as exclusively his own, such as his leisure, his thoughts, his desires, his energies of every kind, physical or mental, æsthetic or spiritual. Not a glance from his eye, not a word from his lips, which is not backed by the prayer, 'Thy will be done, not mine.' That is Poverty. But it follows that such a man, if it should suit his Master's purpose, which is his own, would leave behind him at a moment's notice, and without hesitation or regret, the possessions to which most of us cling. I suspect, however, that few can do that until after they have learned, at some time in their career, and probably by direct experience, that poverty really has no terrors. It spells freedom rather than constraint. It is the fear of it, not the thing in itself, that withers: but fear of anything does that."

"Sugatâ," said the Student, "if you say much more I'll go home and resign!"

The Buddhist smiled. "No," he said; "you will go home and sleep, and, in the language of the Gael, you will tread the path of beauty and of infinite desire. In that world, my friend, just on the other side of dream, all these things, so hard and cold in words, are like the fragrant flowers of a garden. To understand them, all you have to do is to wear them next your heart. May you bring their sweetness back with you when morning dawns." T.

"He who lives in life as if he were in Eternity, and in Eternity as if he were in life, is free." BOEHME.

ELEMENTARY ARTICLES

Theosophy and Christian Missions

THERE are three remarkable paragraphs on page nine of the last Quarterly that indicate what the *Screen* in the same number suggests as our attitude towards Christianity. Let me quote the first paragraph and a sentence from each of the other two.

"Those of us who believe in the great Lodge of Masters, whether our belief rests on personal knowledge or intellectual conviction must recognize that from this immortal brotherhood came the founders of all the world religions as well as the initial impulse for the formation of the Theosophical Society. We cannot, therefore, take this view without perceiving that the faiths are all brothers, all born of the same mystery; all rooted in the same changeless science of the soul. And we cannot be true to the light that has been given us unless we recognize its presence and its guidance in the great systems that for centuries have been the open channel for the world's aspiration and religious life. As the Masters have not deserted the Society they founded so are they working ceaselessly within the great religions they established in the past, and we cannot seek to become their fellow servitors and disciples without assuming the obligation of loyalty to their aims and a faithful seconding of their work. Theosophy and Christianity, therefore, so far from being opposing or separate systems, are indissolubly united in their Common Source, their common truth, and their common leadership." And the two last sentences in the third paragraph read as follows—"For us many veils have been lifted, but the vision we have been vouchsafed must be used for all who aspire to the life of the soul. They must be aided to see even as we have seen, the constant outpouring of their Master's help and love, and the presence of that great order of disciples, servants of the living Christ, whose ceaseless labors have never failed the Christian Church."

If this be our attitude we shall not only be interested, but encouraged and delighted with the outcome of the "World's Missionary Conference" that met in Edinburgh last June. Although the Roman and Greek churches were not represented it was the most Catholic Council ever convened by the Christian Church. It was made up of twelve hundred delegates from 178 Missionary Societies, and coming from some 30

countries, some of them came from continents unknown to St. Augustine and St. Athanasius. Practically all the Protestant churches were represented—Anglicans, Baptists, Methodists, Congregationalists, Presbyterians, Lutherans, Moravians, Mennonites, Seventh Day Baptists and Seventh Day Adventists and others.

What a lesson in Ethnology it must have been to see Caucasian and Mongolian in all their varieties present in one large hall. The Catholic brother with his long brown robe and cord, with a cross on his breast; Christians from India, Persia, China and Japan, some with turbans and flowing robes of various colors, with others in ordinary Western dress. Along with Lords, Archbishops and Bishops were native evangelists from many lands. Belgians, Danes, Swedes, Norwegians, Swiss, Germans, with men from America, Australia, India, Africa, Syria, China, Japan, and the Islands of the Sea all joined in singing the 100th Psalm—"All people that on earth do dwell."

From any point of view it was a very remarkable gathering of ecclesiastical leaders, great scholars and educationalists, sagacious and successful business men; men of wisdom and experience in administration; men high in councils of state; and a multitude of earnest, consecrated faithful workers from many mission fields. Among those present were Yasuka Harada, President of Doshisha, Kyota, Japan; Dr. K. C. Chatterji, Panjaub, India—a man greatly revered throughout India as a native minister with over half a century of devoted service to his credit; Cheng ching-yi of Shanghai, and a number of veteran missionaries from all lands. The United States was represented by Theodore Roosevelt, W. J. Bryan, Seth Low (formerly President of Columbia University) and over four hundred other men and women. For ten days this marvellous gathering of the wealth of material, intellectual and spiritual force of Christiandom devoted itself earnestly to one great purpose—how to give to the whole world the message of eternal life. It came together with a remarkable program. For four years officials have been gathering information from experts, and for eighteen months eight commissions consisting of one hundred and sixty men have been studying and tabulating this information, and their reports formed the subject of the conference deliberations. The reports give us the most perfect picture of the world and its peoples in the first decade of the twentieth century, and the Theosophist will find a large amount of valuable help in pursuing the second object of the Theosophical Society—the study of ancient and modern religions.

Never during this generation has there been such a gathering for the promotion of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or color, which means that it was a great Theosophical Meeting.

The faults and weaknesses of missionaries and of missionary

methods of the past were exposed without much mercy, and better methods recommended.

The report of the Commission dealing with non-Christian religions will prove of great interest to Theosophists. The views put forward by missionaries and experts as to the ways of presenting Christianity to peoples under the influence of these other religions must have dazed some "old theology" Christians, for they were surely revolutionary. The indiscriminate condemnation of heathen religions as bad in the lump and in every detail is denounced, while on the other hand missionaries are urged sympathetically to study these religions with a view to finding out the good points in them. Missionary after missionary bore testimony against the old idea that the heathen were living in midnight darkness without any knowledge of God or spiritual things. Dr. K. C. Chatterji, (Punjaub) declared that "missionaries had been too eager and ready to expose the evils of Buddhism, and too little disposed to study it with a view to pointing their appeals to the Hindu mind. They must study sympathetically the difficulties of Hindus in the way of accepting the distinctive doctrines of Christianity."

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, United States, delivered a remarkable speech under this section. He said, "It is because we believe Christianity to be the perfect and absolute religion that we can afford to take a generous attitude towards the religions we meet on the mission field." They could afford to lay down their goods for the freest inspection and criticism. He believed the reaction of the non-christian religions when once we have captured the peoples under those religions, would mean the incalculable enrichment of our Christianity. Could they suppose that they, only a section of the earth's inhabitants, with an experience limited by time and race, had got all the truth there was in Christ and his teaching? There was a sense in which the non-christian religions were an expression of the national life of those who lived under them, and these nations when they came under Christianity would bring their distinctive racial contributions to the understanding of the Gospel. Only when they saw the Gospel applied to the whole life of humanity, and working itself out under all conditions, could they fully realize its riches, and only in that fullest realization would they see the solution of many of their provincial and racial problems. They needed an immense quickening and deepening of the life of the church at home. They had had some great visions in that conference of possibilities for the Gospel; might they learn the great lesson of where the power was to come from by which they would subdue the world.

This spirit of tolerance and wisdom seems to have filled the conference and manifested itself not only in the discussion of intellectual religions such as Buddhism, Shintoism, and others, but also when discussing Animism, the religion of fear so common in Africa. Herr Warneck, of Sumatra, Missions Inspector of the Rhineland Missionary

Society, is one of the greatest authorities on this subject, and he told the conference that "The fear was very real and efforts are made to banish the spirits, to appease them by sacrifices, and even to deceive them. Fear in various forms tyrannizes over the Animist in every situation of life. The vision of the world in which his religiousness is rooted is extremely dark. Even his own Soul is a hostile power against which he must ever be on his guard. It is fond of leaving him: it allows itself to be enticed away from him. The souls of relatives are easily wounded, and woe to him who even unintentionally offends them! Primitive man has to fight his way amid the throng of souls of the people around him and must continually bargain or fight with invisible and sinister powers. To this must be added fear of the dead, of demons, of the thousand spirits of air, earth, water, mountains, and trees."

Perhaps, nowhere was the charitable spirit more manifested than in the discussion of Polygamy. What is a man to do who has been brought up in a polygamous society, and having a plurality of wives dependent on him when he becomes a Christian? It is easy to say "let him dismiss all but the first," but the commission dealing with this question says, on the authority of missionary experts, that that would mean the condemning of the women discarded to lives of immorality. The conference recommends that monogamy be the inflexible rule for young married converts, but favors a rule adopted in some mission fields of not rejecting from Christian Communion polygamous converts during the transition period, but excluding them from office. The Conference was indisposed to pass a dogmatic opinion but would leave the missionary to the guidance of the Spirit. The same tender spirit was shown in dealing with ancestor worship in China, an ancient custom that seems to be in the very blood of the people. The desire of the Conference seemed to be to find some higher meaning in the custom and to lead the people to that, and a memorial service for ancestors, converting the worship into respect and veneration for those gone before was suggested.

Even for the Moslem world there was no bitterness but sympathy, and while there was regret because of the great revival of Mohammedanism, especially in Africa, yet its good points were recognized and the fact that it produces a type of manhood superior to that of the races it has converted. Still there was a determination to Christianize even these, for where Moslem prevails we find degraded womanhood; political insecurity; injustice and oppression for the great mass of the people. The message of love, equality and brotherhood must be given to all the world.

Every true Theosophist will rejoice that at last all the Protestant denominations have reached the point where they can overlook their differences of doctrine and ritual. This means a great deal for the education and uplift of the masses of Asia and Africa—the awakening to new life of sleeping peoples. In a recent year over twenty-four millions of dollars was contributed for Protestant missions, but the new information and the new enthusiasm generated by the conference will greatly increase both the income and the force, and the idea of Universal Brotherhood will march triumphantly forward.

JOHN SCHOFIELD.

The Universality of Jesus, by the Reverend G. A. Johnston Ross, Fleming H. Revell Company. Mr. Ross's volume was published during his pastorate at St. Columba's Church (Scotch), Cambridge, England; it makes one wish that his year of service now ending in the American Presbyterian Church may be but the first of a long residence among us, and that the whole American organization may be kindled by his spirituality. The volume is a gratification to Theosophists because it evidences the leavening of the lump. It is a plea, from without, for the principal aim and object of the society—the large unity which is not uniformity, but which arises, like harmony in music, from multiform sound. "In all this there is the working of one influence, one central idea: that that which had come to men in Christ Jesus had come *for all men,* and was available for all. It was the function of St. Paul to draw out in manifold detail the implicates of this central idea; and as we now, reading his writings, try to trace the growth of his mind, it becomes evident that the more he saw of the working of Christianity in the world, the more he came under the influence of the 'universalistic' idea of a reconciliation, a gathering together of all things into one. And this he, in common with the whole apostolic community, traced to the activity, undiminished by death of Christ in the world—of the Christ in whom the 'universalistic idea' was incarnate—in whom, as Paul said, there was 'neither Jew nor Greek, Barbarian, Sythian, bond nor free'; nay, in whom—to use his most daring word of all—'it pleased the Father that all fullness should dwell,' the 'fullness of the Godhead in bodily form.'"

"We believe that this Catholic Christ is by his living Spirit moving still in the hearts of men for the fulfillment of the designs of God. It is true the spirit of provincialism dies hard: in political life, where men are so slow to realize that the catholicity of Jesus has altered the content of the idea of patriotism, and is the herald and regulator of a larger and more cosmopolitan ideal than that of the older nationalism: in ecclesiastical life, where, to the infinite saddening of many hearts, pride and fear of man are raising barriers where the Catholic Christ would fain destroy them: in our moral life, where a kindly and hospitable good-will struggles with the bitterness and selfishness of narrow sympathies. And yet the Catholic Christ must triumph; and for His triumph we must work and watch and pray—not without suffering, for he who, declining the rôle of proselytiser, sectary, partisan, works for the larger unity that is to be, must endure the frequent reproaches of the belligerent brother who lives for the victories of the hour, and the success of his particular party. But just here is the 'patience of the saints'; they who have seen the vision of the Universal Jesus will wait and work and pray, even though around them are the thickets and stockades of a militant sectarianism and though the air is full of the obscure riots of party cries—striving in all they do to contribute to the fulfillment of their High Priest's prayer for a truly catholic unity corresponding to the Universality of His person, when there shall be, the whole world over, but one flock and one Shepherd."

Mr. Ross leaves aside all theological and critical disputation, and writes with the knowledge of personal experience. "I propose to set out upon an examination of the memoirs of Jesus, in the interest of a certain truth about Him—an aspect of His uniqueness—which it is important that in these days we should clearly see: the truth that in Him is presented to our view the Representative Man, in whom the idea of the species is incarnated, in whose person 'all that belongs to the perfection of every man' is included, and who will continue to draw men everywhere to Himself because He has realised in Himself the final type of Humanity, so that in Him 'the separate individualities of men find a supreme unity.'" The rationalistic

plan of salvation that many theologians of all centuries have constructed receives no correction or addition from this fervent pastor who follows the guidance of intuition. The Master is to him not the Paschal Lamb nor the Head of the Corner but "the Universal Human Norm": His life the mould in which is fashioned the life of the humanity He came to create, His death the symbol and spring of the universal experience by which men emerge into spiritual freedom. The great experiences of His life are seen now to be prototypes of generic spiritual experiences of mankind: 'it is the lot,' said Pascal, whose gaze so pierced the spiritual, 'it is the lot of every Christian to have those things happen to him which happened to Jesus Christ.'" Mr. Ross writes of the Master not as God mediating between the wrath of God and an outcast creature, but as a central unifying force, merging and reconciling in Himself humanity. "It was in and through Him that grew up the very conception of the unity of a common brotherhood of man, underlying all racial differences. It was because 'the world was in His heart' that humanity became conscious of itself in Him; and to-day the hope and prospect of the abolition of race-hatred lie in the wider knowledge of Him who is related most closely to all men, divesting Himself with consummate ease of all that is local and national, entering every nation and every heart as 'coming unto His own,' the one true cosmopolitan, the ultimate symbol of the humanity that is to be."

"And, finally, to see clearly the catholicity of Jesus, is to feel assured of the future universality of His sway. We begin to catch a glimpse of that vision which so fascinated the eyes of Paul in his later years—of an age-long purpose of God to bring about through Christ the 'reconciliation,' the 'gathering together' of the scattered and disparate elements of creation. The nations of the earth—Jew and Gentile alike—have had for ages each their own discipline in separation: sister races, they have been 'gardens enclosed.' Heroes and leaders of thought God had raised up, each the embodiment of His people's ideals, alike the expression and the helper of the national discipline. But in the fullness of the time the New Man appeared, whose nationality was frontierless, whose sympathies were wide as the love of God, whose appeal was to the humanity He represented. In Him began the reconciling movement, and the nations as they knew Him began to draw together. We are but at the beginning of this process still; for how little is He truly known. But we are beginning to see the nations bringing their 'glory'—their distinctive contribution—to the fullness of His Kingdom. We here out in the West understand but a fragment of His colossal mind: the mystical collectivism of the East must ally itself with the aggressive individualism of the West, ere His wisdom, which so perfectly holds the balance between the two or rather envelops both, can be translated and made plain. It is time to be done with hasty scorn of Eastern thought as though we Westerns, who use a foreign text-book for our religion, perfectly understood. No; we cannot comprehend Him alone."

To all this we say "Amen." We are grateful to Mr. Ross for his words, and congratulate the little flock that receives such teaching from him week after week.

C.

The Hibbert Journal, for July, contains, as usual, articles of value and interest. There are contributions by Professor William James, who introduces "A Pluralistic Mystic"; Professor Jethro Brown, who defends the better sort of philosophical anarchy, but who forgets, incidentally, that although Love is Christ's supreme law, it is a *law* and not a whim: still less a chaos of uncoagulated impulse; Professor E. Armitage, on "Why Athanasius won at Nicæa"; Professor A. K. Rogers on "Mr. Bernard Shaw's Philosophy"; Mr. John Jay Chapman on "The Comic." Mr. Chapman has hit on a very profound truth. "One great difficulty," he says, "that a child or a man has in learning anything, comes from his trying too hard to understand. Once imagine that our understanding of a thing comes from our ceasing to prevent ourselves from understanding it, and we have the problem in its true form." But he does not explain that it is mental activity which stands in the way of perception; nor does he distinguish between the personal will and the Divine or Universal Will when he insists that "all Will is illusion." If, by complete surrender of the personal will, we were to make ourselves free channels for the Divine Will, knowledge and understanding would flow into us as surely as air into a vacuum,—the fact of course being that the higher Will is simply Wisdom

in action.—And this suggests a general criticism of *The Hibbert,* valuable and instructive as it is. It lacks simplicity. All true and great things are simple. More than that, they are refreshing. But after reading *The Hibbert* the desire of the present reviewer is to lie down and sleep: an instinct, perhaps, to get back to unity and in any case to simplicity. Intellect in coruscations; scintillating and almost dazzling mental flights, sometimes piercing the heavens—or the fringe thereof—and then leaving us in darkness greater than before. If only someone would say: "Stop talking! *Knowledge* is possible. There is That within you which knows. Still the mind, and listen. Then be, do, live the thing that you hear. There is no other path, but it is a sure one, and it leads to God." This advice, if followed, would put an end to *The Hibbert Journal*—and to our own: which would be a calamity! Nevertheless we believe in counsels of perfection. They may not in all respects be practicable at present, but they are practicable always in our own hearts. We can begin there; and, in a thousand years from now perhaps there will be no need even for the THEOSOPHICAL QUARTERLY. Meanwhile, next to our own, *The Hibbert* is the best of Quarterlies, and we wish it continued success.—It is a fact, however, that *Knowledge is possible.* Could not that be slipped in as a footnote to the next issue, just to revive the general reader? T.

The Spirit of Missions, for August, gives an exhaustive account of the World Missionary Conference held in Edinburgh last June. Christians of all the Protestant denominations were represented officially. The conference was remarkable, not only for the sense of unity and for the enthusiasm which it evoked, but as showing the enormous improvement which has taken place during the past fifty years in the understanding by Christians of Christ's religion. This was shown, first, in the improved attitude of the different sects toward each other—of which the co-operative purpose of the conference was almost sufficient evidence. It was voiced particularly by the Bishop of Southwark, and by Bishop Brent of the Philippines, both of whom declared that there could be no true unity unless Roman and Greek Christians were included in the plan; and by Dr. Gore, Bishop of Birmingham, who made the following noteworthy pronouncement: that "documents like the Thirty-nine Articles and the Westminster Confession were so full of controversy and, in view of their origin, so necessarily partial in statement, that they could not be regarded as belonging to the universal substance of the Christian faith." The same improvement was shown in the attitude of the missionaries themselves towards the non-Christian religions. That *The Spirit of Missions* should realize this is not the least extraordinary feature of the situation, because, just as in war, it is the non-combatants at home who usually are more blood-thirsty than the men who are doing the fighting, so it is the men who stay at home and shout for missions who generally are more intolerant than those in the mission field. And *The Spirit of Missions,* published in New York, expresses approval because: "It was evident from the report and its discussion that no people more fully appreciate what is good in non-Christian religions than the missionaries who are endeavoring to lead their followers into the fulness of the Christian life." The report referred to, on "The Missionary Message in Relation to the Non-Christian Religions" (a few years ago they would have been described as "heathen"), was written almost entirely by missionaries. So, we are told, "it is, therefore, all the more significant that the Commission should have been able to report a substantial agreement that the true method of approach is that of knowledge and charity (in ten years from now it will be "sympathy" instead of "charity"), combined with a seeking for the noble elements in the non-Christian religions, in order that they may be used as steps to higher things." In the summary (p. 661) supplied by the Rev. Dr. Pott, President of St. John's University, Shanghai, the presentation of the report in

question is said to have been "an event of unique significance, because it showed so clearly the growth of an irenic spirit in the place of one that was iconoclastic." X.

The July *Open Court* opens with an editorial, "In Memory of Mr. E. C. Hegeler," and has for frontispiece a portrait of Mr. Hegeler, the president and founder of The Open Court Publishing Company. In an essay on "Prophecy and Inspiration" Mr. James B. Smiley of Chicago treats of the sources of these ideas in primitive peoples. Following closely upon this discussion of the history of inspired prophets comes a brief editorial account of a little story of Bjornson's about *Wise Knut,* a neglected peasant boy of Norway, who suffered in childhood from "epilepsy" and heard voices, and who, as he grew older, was considered by his neighbors to be God-inspired. Mr. William M. Payne's book on *Bjornstjerne Bjornson* is used as a basis for a short account of "Bjornson and His Work," and two of his lyrics are quoted in Payne's excellent English translation. In the August issue, there is an article of considerable interest by Bertha Johnston on "Hasan and Husain," the Passion Play of Persia. References in this play to Christ and to Christianity are frequent and favorable—Jesus being reverenced by Mohammedans almost as much as by Christians. Thus, in one instance, a family cry in chorus to Ali, "When thou openest thy mouth thou givest us life; thou makest the dead to live by thy Christlike influence." An article on the religions of Syria, translated from the French of F. Cumont, shows wide research and scholarship. It is an article to lay aside and index for later reference. T.

The Monist (July) revives the old controversy about the difference between the Greek word *hypostasis* and the Latin word *persona.* As late as the sixteenth century, this controversy resulted in the death of Servetus at the stake on the accusation of Calvin; but we trust that the day of its more fatal significance has passed. "The Sayings of Jesus in the Talmud," endeavors to prove that Jesus did not draw upon that or upon any other Jewish source for his teaching, but that, on the contrary, the Rabbis stole from him. We doubt if they did; but we feel confident that Jesus owed little to Jewish teachers except the example of what not to do and say. The article furnishes some early instances of "mental reservation"—the Rabbi Agiba, among others, having discovered that it was legitimate to swear with the lips but to make the oath void in the heart. It reminds us that Judaism is still "the old man of the Sea" in its effect, morally and theologically, upon Christianity. It is but fair to remember, however, the greatness of individual Jews and the mysticism of some of their writings. Further, that our Western human nature has cherished its Hebraic burden as a prize after its own heart. It is probable that an alloy was necessary, and that without the ferocity and materialism of early Jewish influence, Christianity would never have been accepted in the West. The time is near at hand, let us hope, when the last of the dross will be burnt out. The present reaction towards the Theology of the Greek Fathers is one of the signs which give hope. T.

QUESTIONS AND ANSWERS

QUESTION 119.—*How far is the cultivation of one's æsthetic appreciation, per se, justifiable from a theosophic standpoint, in one who has not extraordinary or even unusual talent?*

ANSWER.—Being founded on the sense of measure and adequacy, true æsthetic appreciation is a very useful handmaiden to the development of theosophical perception. We ought to cultivate it as much as we can. V. J.

ANSWER.—There is a good deal of difference between the cultivation of one's taste for the beautiful, which is meant, I suppose, by æsthetic appreciation, and the devotion of a person of little or no talent to some special art. But in any case there is one rule which seems to cover both. Any cultivation of one's taste or one's talents is laudable as long as it does not interfere with the welfare or even the pleasure of others or conflict in any way with one's duty to one's self.
K. H.

ANSWER.—Every artistic effect, great or small, results from order and law, and a fine appreciation of poetry or architecture discovers and recognizes the law. Cultivation of taste thus becomes a discipline in the perception of law that works out through various media and may be auxiliary to morality. H. P. M.

ANSWER.—The cultivation of any faculty for its own sake is never justifiable from a theosophic standpoint. If by the special cultivation of the æsthetic faculty one can render greater service to others, that special culture will be justifiable, but we must take care that we do not sacrifice a greater good to secure this. J. S.

ANSWER.—Self development is always right when it does not conflict with the development of others. Many people have believed that the search for and expression of pure beauty is as literally an approach to God as love of truth or devotion to duty. Much of the best in art is based on this conviction. Apparently the ideals of truth, beauty, and duty are not contradictory but complementary, and are all three not only right but, from a theosophical standpoint, obligatory. "To each temperament there is one road which seems the most desirable." But "all steps are necessary to make up the ladder." If the questioner will run over in his mind instances in history where exclusive attention has been paid to any one of these three lines of development, he will see that the results have not been altogether good. For instance, the devotion to duty of the Puritan Fathers has produced a reaction. Why? Because they neglected the ideals of beauty and of impartially sought truth. The love of beauty in art has often led its votaries to forget their social and moral obligations, and sometimes even truth. The love of truth in the natural sciences has during the last half century often belittled both the love of beauty and the devotion to duty. Similar instances of this tendency are the paintings of Hogarth and the romances of Zola. And the reaction is inevitable. It is important that a normal balance be maintained. V. V. V.

QUESTION 120.—*Can more light be thrown on the true meaning of the words in the third chapter of the Bhagavad Gita, "the duty of another is full of danger"? I know very well that it is dangerous to try to help one who seems to succumb to calamity, but it cannot be that fear of danger should be an excuse for neglecting the effort to help, even if it must be done by neglecting one or another of our own duties.*

ANSWER.—The inquirer seems to have misunderstood the real meaning of the quotation from the *Gita*. The stress is not laid upon one man's *helping* another, but on his leaving his own duty to do that of somebody else. "The wise man seeketh for that which is homogeneous with his own nature," says the preceding paragraph, and concludes by saying: "It is better to do one's own duty even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty: the duty of another is full of danger."

But this has nothing to do with helping another person, or with neglecting that person's need. Some people say that it is wrong to help others in distress because you would be "interfering with Karma." You can no more interfere with Karma than you can pluck the sun from the sky at mid-day. It is the other man's Karma that has brought him to that pass, and it is your good Karma that has brought you there to have the privilege of helping him. Certainly the fear of danger should never enter into the question. K. H.

ANSWER.—I never saw any danger in trying to help, if I can, where help is wanted, whether it be to support one who seems to "succumb to calamity" or in other cases. To abstain from helping from fear of danger is cowardice; and to try to help where it is not my duty, thereby neglecting my own duties, is always a mistake. But the thing is to have the never failing discernment between my own duty and the duty of another. Meanwhile it is better to run the risk of being too eager to help others, when it is not my special duty, than to leave off helping when I ought to have done so. In the first case charity is misled by ignorance; in the second charity is suppressed from selfish fear, or at best from lack of right judgment. T. H. K.

ANSWER.—In the saying about the duty of another there is nothing about not helping even those who do not help themselves. The effort to help always is a duty. I understand the saying in the *Bhagavad Gita* to be a warning against meddlesomeness of every kind and degree. It is not the helping which is a danger, but the deciding on what the other's duty is and the forcing of this duty on him. The Pope at Rome meddles when he prescribes how the Germans or the Spaniards should behave, and in most cases, the socialists meddle when their eyes are turned to the misdeeds of individuals and classes. V. J.

ANSWER.—Many of us are inclined to shirk an unpleasant or commonplace duty which is peculiarly our own, in order to perform a task which is somewhat remote or has the glamor of distinction or heoism about it, but which can be done just as well by another. To such I believe the warning in the *Gita* is directed. Moreover I have noticed that this teaching of the *Gita* is reinforced by the action of Karma in those lives of which I have immediate knowledge. L. E. P.

ANSWER.—The admonition in the *Bhagavad Gita* that "the duty of another is full of danger," does not necessarily imply that we should refrain from assisting and encouraging anyone in the performance of his duty, through fear of calamitous results as a subterfuge for our own neglect, if the opportunity is ours for assistance. I take it that the duty of another with its accompanying Karma should not be undertaken by other than the one whose duty it is, for any vicarious interfer-

ence *becomes an assumption of the Karma* attached to the duty, and removes the responsibility and attendant lesson from the one for whom it is intended.

A. L. L.

QUESTION 121.—*What may be Manu's punishment for a soul on its way to reincarnation, expecting to incorporate in the embryonic child of earth, after erring in extreme foods, either animal or vegetable?* (From a German letter upon the closing passages of Chapter VIII of *Ocean of Theosophy.*)

ANSWER.—As is well known to many students of Theosophy, thought is a very potent occult power. Thoughts—every thought—generated during our lives become centers of more or less energy upon some plane of being; centers which are not dissipated merely by the death of the body. Thoughts put forth in the world of desire rationalize certain elemental forces of nature, which thereby attain a sort of entityship and a very definite kinship to their occult parents. Such kamic creations are exceedingly real things, and they have a most positive and unavoidable connection with their creators. When the human ego, fading out of Devachan, once more takes on the veils of earth-life and wakes to consciousness in the world of desire, these skandhas which he left behind—each a center of kamic thought generated by himself in previous earth-life—crowd about him and have an active part in forming his new condition. They are the pregnant seeds from the old personality which find new earth, new moisture, and new warmth in the new personality. The same law holds true of the skandhas on the astral plane, etc.

In view of these facts (howbeit but loosely stated) I believe it is not difficult to see "what may be Manu's punishment for a soul after erring in extreme foods."

However, I cannot agree to the word "punishment" in its common meaning. Also I would suggest that "food" in Eastern theosophical literature may refer to other and more important bases of sustenance than merely physical, animal, or vegetable foods.

A. I. M.

ANSWER.—The question is a little mixed, but seems to ask what will be the punishment of a soul on its way to reincarnation who has indulged too freely in "extreme foods" whatever they may be. In the eighth chapter of *The Ocean of Theosophy* Mr. Judge says "if the road to incarnation leads through certain food and none other, *it may be possible*" that certain practices will lead to transmigration, which is then a "hindrance." The italics are the writer's, who can quote H. P. B. herself as saying that that food should be eaten (in moderation, of course) which best conduces to the well-being of the student in question, whether it be animal or vegetable, and that too much attention should not be given to diet in any case. Eat the food that is set before you and don't talk about it. A soul is not "punished" "on its way to reincarnation." Its spiritual shortcomings have their harvest of Karma in its shorter and less conscious Devachan, its sins of the body in its next physical body.

V. J.

QUESTION 122.—*Where were the agents of the Lodge of Masters in the historical periods from 400 to 1200 B. C. or after Hypatia till Mahommed and from Mahommed to Khunras? In which lands were the absent agents: In Arabia or Persia or Syria? And what were their names?*

ANSWER.—This question can be answered only by a person who knows where they are now. The fact that our teachers have not given us any clew to the latter question ought to be taken for a sign that all wondering as to their whereabouts in any age or country is unprofitable curiosity. The only safe answer to a question like this is the statement that then as now they are on the respective planes they earned access to by hard work in order to do still harder work.

V. J.

ANSWER.—I do not know. The available data, historical and even legendary, do not answer these questions, so far as I am aware. Nor do I see what useful purpose would be served if we knew the names of these remote and obscure agents, for we do not know their teachings, and it is their philosophy, and not their names which is important.

It is probable that Manes, the half mythical father of Manichæism, who lived in the East in the sixth or seventh century, was an agent. There are many traces of him and of his teaching in Servia, Bulgaria, and Constantinople, gradually spreading Westward, until, in the tenth and eleventh centuries, it can be discovered in a score of places in Western Europe. But if this guess were confirmed, I cannot see that we would be any better off. We know too little of what he really taught. Even the oldest manuscripts in the possession of our museums, only date back to the tenth or the thirteenth centuries and there are very few of those of the earlier date, consequently, all we know about earlier times is from copies, and the people of those days only copied what they considered of special importance. As the copyists were invariably monks they naturally confined their attention almost exclusively to documents relating to Christianity. Hence the absence of data about early movements outside of Christianity. JOHN BLAKE.

QUESTION 123.—*Will you kindly suggest some books for a beginner to read, and, if possible, state the order in which they should be read?*

ANSWER.—It is very difficult to prescribe a course of reading without knowing the circumstances of the reader, what he has already studied, and what line of study he wishes to pursue. If devotional, *Light on the Path, The Voice of the Silence,* and *Letters that Have Helped Me,* in this order, should supply him for a long time; if philosophical, *The Ocean of Theosophy* and *The Key to Theosophy* would prepare the way for *The Secret Doctrine.* The writer feels, as has been said, that an adequate list cannot be given without knowing something of the circumstances of the student. K. H.

ANSWER.—All beginners do not require the same food. If one enters Theosophy from the side of the intellect one needs such books as Sinnett's *Esoteric Buddhism,* and *The Occult World,* Judge's *The Ocean of Theosophy,* and Mme. Blavatsky's *The Key to Theosophy.* Then one may pass to Mme. Blavatsky's heavier works *Isis Unveiled* and *The Secret Doctrine.* If, on the other hand, one enters Theosophy from the devotional side such books may be suggested as *Through the Gates of Gold* and *Light on the Path, Fragments* by Cavé, *Letters that Have Helped Me* by Jasper Neimand. *The Bhagavad Gita* and any of the *Upanishads* with explanatory introductions by Charles Johnston. The order given is as good as any, I think. Many have found that to browse in the THEOSOPHICAL QUARTERLY is particularly helpful to beginners. V. V. V.

ANSWER.—There are many quantities and kinds of Theosophical books available for inquirers of or beginners in the Theosophical doctrine, but the metaphysics of some are too intricate for the first introduction. The particular books and the order of their sequence for beginners will vary according to the ideas of different persons, and I do not believe that there can be any fixed rule in this respect. There is an intellectual and a spiritual side to this question, the enquirer being the determining factor, in harmony with his demand. However, since the question has been asked, I would suggest the following books, colored with my thought: *The Ocean of Theosophy; Gospel of Buddha; The Light of Asia; The Song of Life; Through the Gates of Gold; Letters that Have Helped Me* (2 vols); *The Bhagavad Gita; Light on the Path; The Religion of the Will; The Culture of Concentration; Meditation.* A. L. L.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

(BRITISH NATIONAL BRANCH)

HELD AT 19 HIGH STREET, MARYLEBONE, LONDON, ON MAY 29, 1910.

The meeting was called to order by the General Secretary at 3.15, and Mr. Clarke was elected Convention Secretary.

It was proposed by Mr. Kennedy and seconded by Mr. Hammond that Dr. Keightley take the chair. Unanimously carried.

It was proposed by Dr. Keightley and seconded by Mrs. Trood that Messrs. Wilkinson and Clarke act as Committee on Credentials. Unanimously carried.

The Committee on Credentials then reported that the following members were present and were of good standing:—Mrs. Bagnell, Mr. A. D. Clarke, Mrs. Graves, Mr. W. Hammond, Miss Horne, Mr. and Mrs. Kennedy, Dr. Keightley, Mrs. Slator, Mr. and Mrs. Trood and Mr. J. Wilkinson, the latter holding twelve proxies from the South Shields Branch.

Greetings were then read from—The Berlin Branch, the West Berlin Branch, Mr. Paul Raatz (Germany), the Norwegian Branch, Colonel Knoff (Norway), the Newcastle Branch, Mr. Basil Cuddon, Mrs. Holdsworth Fisher, Miss Trood. Mr. J. Wilkinson also reported the activities of South Shields, and conveyed greetings from that Branch to the Convention. A Report and greeting were read from the London Lodge. It was noted that no Report was presented from the Consett Lodge.

SECRETARY'S REPORT

FELLOW-MEMBERS:

Since our last Convention, held in May, 1909, the progress of our Society has been quiet and steady. We do not claim to have made a great stir in the world, but we have gone on steadily with our work in various centres. Twelve new members have joined, and we have lost three by resignation. No new Branches have been formed, but you will hear, by the Reports of the Branch Secretaries, that the meetings have been held regularly, and that these meetings have been well attended and that those present have shown an increasing interest in the subjects under discussion.

The Treasurer's Report will be laid before you, and, while the financial strength might be greater, the balance is on the right side, and I feel sure that, if the need arise for our work, the financial aid will be forthcoming.

The Report of the Corresponding Secretary to the Executive Committee will be laid before you, and I think it shows that full advantage has not been taken of the energy and fidelity with which Mrs. Graves has conducted it. On this head we may, I think, with profit, discuss the means by which, in so scattered a Society as ours, we secure inter-communication on subjects of interest to Branches and members.

The Report of the Pamphlet Committee will be laid before you, and this shows a very satisfactory state of affairs. Still I think we may, with advantage, discuss the means by which this activity can be furthered and increased.

ARCHIBALD KEIGHTLEY.

It was proposed by Mr. Hammond and seconded by Mr. Kennedy that the Secretary's Report be adopted. Carried unanimously.

TREASURER'S REPORT

The Theosophical Society (British National Branch).

10 Eastbourne Avenue, Walker, Newcastle-on-Tyne,
May 19, 1910.

DEAR FELLOW-MEMBERS:

I have much pleasure in presenting my Report for the past year. In doing so I am glad to say I consider it the most successful one I have yet put before you, and for this reason: that a greater number of members have contributed to the General Fund, and it is my contention that the greater the number the more representative it is of the Branch as a whole. For it is not the amount we give, but the spirit in which it is given. So, if we each give what we can, whether it be the full amount or only a portion, we shall be doing our part in enabling the Branch to pay its way, and to help the Society further in any way necessary.

Appended herewith is our financial statement:—

1909.	£	s.	d.	1909.	£	s.	d.
June.—Balance in hand	6	9	6	Convention Expenses including Report	5	18	8½
Donations by Convention Lecture	0	5	3	Subscription to T. S.	2	1	8
Subscriptions	8	7	0	Letter *re* Subscriptions	0	5	2
				Postage	0	9	9½
				Balance	6	6	5
	£15	1	9		£15	1	9

Yours fraternally,

E. HOWARD LINCOLN, *Hon. Treasurer.*

It was proposed by Mr. Hammond and seconded by Mr. Kennedy that the Treasurer's Report be adopted. Carried unanimously.

CORRESPONDING SECRETARY'S REPORT

Oulton Lodge, Aylsham, Norfolk.

The Plan has been carried out on the same lines as formerly, but, owing chiefly, I think, to the difficulty of finding members with sufficient leisure time to take up the office of Corresponding Secretary for the English Branches (of which there are five), the work done in this line between English members has been somewhat irregular. The Corresponding Secretaries for the London and Newcastle Branches have written to me very regularly, reporting work done and letters received; but Sunderland has not been able to provide itself with a Corresponding Secretary, and those for South Shields and Consett have found themselves unable, for lack of time, to correspond with any method or regularity. New members who have expressed a desire to receive letters have been written to by me, and enquirers have been replied to, pamphlets distributed in some cases, and books and courses of study suggested.

Some interesting letters have been received from the members in the United

States who co-operated so cordially in the Plan during the previous year, and through the courtesy of the members to whom these letters were addressed I have been enabled to read them. They are full of interesting and encouraging information about the work of the T. S. in America.

We have kept in close touch with the work in Germany, as besides the Reports which I have from time to time received from Mr. Leopold Corvinus, who is Corresponding Secretary to the Executive Committee, one or two of our members, as well as I myself, have been in regular correspondence with some of the members of the Berlin Branch, which has led to the interchange of much practical information, together with many helpful ideas and suggestions. I received in January an interesting letter from the Corresponding Secretary of Flensburg, in Germany, where there is an active Branch of the T. S., and have had one or two short notes from Vienna, but correspondence with England has not been taken up there, as I had hoped it might be. I append a Report from Mr. Corvinus.

Lieut.-Colonel Knoff, President of the T. S. in Norway, has from time to time reported to me the work of the Norwegian Branch, which is steady and active. The Norwegian members as a rule do not speak English, so correspondence with that country is not easy to arrange.

With regard to the correspondence work as a whole, I have a very great belief in the value of the idea. If steadily and systematically carried on, it cannot, I think, fail to be of great use in promoting brotherly feeling and sympathy between the various Branches and the unattached members. It should be a source of unity and consolidation, and although the results may not, at the moment, be as marked and apparent as we should like them to be, I think there is much to encourage us, both in the sympathy which our efforts have met with from several of the English members, as well as from the cordial way in which our brother members in America and Germany have co-operated with us.

In conclusion, I will only say that as I know that the correspondence is felt by several individual members to be of great value to themselves and to have in it many possibilities of help and utility—as we each in the T. S. look upon ourselves, not as single personalities, but as parts of one great united whole—the scheme should be worth continuing; for we must remember that what we do for one other person, we do for all; and while results are not our affair, no smallest work which is undertaken from a pure motive, and out of devotion, can be wasted.

With cordial greetings to the Convention, I am,

Respectfully and fraternally,

ALICE GRAVES,

Corresponding Secretary to the Executive Committee.

May 26, 1910.

It was proposed by Mr. Kennedy and seconded by Mr. Hammond that the Report be adopted. Carried unanimously.

REPORT OF THE PUBLICATION COMMITTEE

Marlborough House, High Street, Manchester Square, London, W.

DEAR FELLOW-MEMBERS:

We have pleasure in laying our Annual Report before you for your consideration.

Since the last Convention we have published one pamphlet, namely, "The Vow of Poverty," by Jasper Niemand; and an article by Professor Mitchell, entitled "Theosophy and the Theosophical Society," is ready for publication.

We have to report that this activity has been most useful, and we consider that it can be made still more useful in the future. Run upon the present lines the pamphlets are self-supporting, and may even be said to have made a profit.

During the year the following numbers have been distributed:—

"The Influence of Theosophy in Daily Life"	100
"The Constitution of the Theosophical Society"	36
"The Vow of Poverty"	220
	356

We have in hand:—

"The Influence of Theosophy in Daily Life"	250
"The Constitution of the Theosophical Society"	164
"The Vow of Poverty"	280
	694

We owe the sum of eleven shillings and four pence to the printer, but as we have 694 copies in hand we are in a good position financially.

We trust that you will help the Committee in distributing the pamphlets, a number of which can be had on "Sale or Return," and your suggestions will be thankfully received.

ARTHUR D. CLARKE, *Chairman,*
JULIA W. L. KEIGHTLEY,
BASIL CUDDON.

It was proposed by Mrs. Graves and seconded by Mr. Kennedy that the Report be adopted and the Convention recommend that publication be made three or four times a year if possible. Unanimously carried.

Mr. Clarke proposed and Mr. Kennedy seconded that Dr. Keightley be re-elected General Secretary. Carried unanimously.

Mrs. Graves proposed and Mr. Clarke seconded that Mr. Lincoln be re-elected Treasurer. Carried unanimously.

The Committee were unanimously elected as follows:—Mrs. Graves, Mr. Mawson, Miss Horne, Mrs. Potter, Mr. Clarke, Mr. Cuddon, Mr. Wilkinson.

Dr. Keightley proposed and Mr. Wilkinson seconded that Mrs. Graves be re-elected Corresponding Secretary. Carried unanimously.

Mrs. Bagnell proposed and Mrs. Trood seconded that the Pamphlet Committee be re-elected as before, namely, Mrs. Keightley, Mr. Cuddon and Mr. Clarke. Carried unanimously.

It was proposed by Dr. Keightley and seconded by Mr. Wilkinson that the next Convention be held at Newcastle, on Whit Sunday of next year, subject to change on emergency.

A general discussion then followed and the meeting adjourned at 5.40.

ARTHUR D. CLARKE, *Convention Secretary.*

Marlborough House, High Street, Marylebone, London, W.

NOTICE

The Secretary T. S. has a large number of copies of the old magazines; complete files of *The Path* and *The Theosophical Forum,* many *Lucifers, Theosophists, Oriental Department Papers,* etc., etc. Members and students wishing to complete their files or to acquire the old magazines are thus given an opportunity which does not often occur.

The Secretary will be glad to reply to questions and to give definite information about prices by mail.

BOOKS AND PAMPHLETS.

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THE SECRETARY T. S.,

159 Warren Street, Brooklyn, N. Y.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

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